The exceeding Riches of GRACE ADVANCED

By the Spirit of Grace, in an *Empty Nothing Creature*, viz.

Mris *SARAH WIGHT*,

Lately *hopeles* and *reſtles*, her ſoule dwelling *far* from Peace or *hopes* thereof.

Now hopefull, *and* joyfull *in the LORD*, that hath cauſed *LIGHT* to ſhine out of *DARKNES*; that in and by this Earthen Veſſell, holds forth his *Own* eternall *Love*, and the Glorious *Grace* of *Jeſus Chriſt*, to the CHIEFEST of SINNERS.

UNIVERSITY

Who deſired that others might hear and know, what the LORD had done for her ſoul, (that was ſo terrified day and night:) and might neither PRESUME, nor DESPAIR and murmure againſt God, as ſhee hath done.

Publiſhed for the Refreſhing of poor ſouls, by an *Eye and Ear-witnes of a good part thereof*,

HENRY JESSE, *a ſervant of JESUS CHRIST.*

The ſecond Edition, corrected, and Proofs added.

LONDON;

Printed by *Matthew Simmons* for *Henry Overton*, and *Hannah Allen*, and are to be ſold at their Shops in *Poper-head-Alley*, 1647.

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TO HIS CHRISTIAN FRIENDS, Beloved in the LORD, in *London*, *Cambridge*, *Yorkshire*, *Suffolk*, *Essex*, and elsewhere;

The Exceeding Riches of Grace be advanced.

My Beloved;

MY Spirit rejoyceth in the *Lord*, who hath put such an opportunitie as this into my hand, of *Publishing* to you, and to others, (and hereby of *Advancing*,) *The Exceeding Riches of the Grace of God*, in such a *Pattern* thereof, as here followeth: The Daughter of a gracious *Matrone*, of mine acquaintance in the *Parish* where I weekly Preach in *London*: who was in as *hopeless* and *desperate* a condition in her selfe, as ever was any. Now often *admiring*, and *uttering* to others, especially to afflicted, despairing, mournfull soules, (that resort now to her,) the *unsearchable Treasures of Grace*, to the *ungodly*, and *chiefest* of *lost*, *undone sinners*. The main *Causes* urging me to *Publish* it to you, and the *Contents* thereof, are in the *Books beginning*: The severall *Uses* are in the *End*. You know that *the works of Jehovah are great*, *honorable*, *wonderfull*, and *glorious*; *and are greatly to be magnified*: *sought out of all them that have pleasure therein*: *He makes them to be remembred*. (Ps. 111. 2, 3, 4.)

2,3,4.) Especially his works of * *tender-Mercies*, which are over (and * *upon*) *all his works*. (*Psal. 145.9. 'yy) How desireable is it to one, and to the friends of one, that is in *great extremity* of misery, bodily, or spirituall; to hear of another, that was just in the *same condition*, that now is *cured*? How much longed for, is a safe *Harbour*, to a weather-beaten Ship, tossed with *Tempests*? (Isa. 54.11.) How refreshful is rest and ease, to a tempted, hurried, wearied soule? (*Job* 7.2-4.) How joyfull and *beautifull is the* [a] *glad tydings* of the Gospel *of Peace*, of riches of Grace, of the perfect [b] righteousnesse of Christ, for the [c] *chiefe* of sinners; [d] enemies, murmurers, ungodly ones? ([a] *Rom.*10.15. [b] 2 *Cor.*5.21. [c] 1 *Tim.*1.13-15. [d] *Eph.*2.15.16.3.) to *souls wearied out* in looking on themselves, and their sins, and *desperate* wickednesse of their own hearts; and that gladly would mend all, and patch up a righteousnesse in themselves, or partly there: (*Rom.*10.3:) that would first finde a thorough change *in them*, such a dying of sin, and holy walking; before they think they may beleeve that Christ dyed *for such* as they [e]; or justifies such ungodly [f] ones; ([e] *Rom.*5.7,8.10. [f] *Rom.*4.5.) How mighty (through God) may it be, to support poor soules, that are perswaded they are reprobates [h], that are assured of it upon certain grounds, (as they judge;) and that they are damn'd [i], and in Hell already; that never any in their case was, or can be saved [k]; (2 *Cor.*10.4. [h] *Lam.*3.8-17-22.40. [i] *Jo.*3.17.22. [k] 1 *Cor.*6.9-11.)

11.) that the sins of *Manasses*, of *David*, of *Peter*, of *Paul*, of *Mary Magdalen*, yea, and of *Cain*, *Judas*, and *Pilate*, are all lesse then their sins, & blasphemies; and if all they might be saved, yet themselves should surely be damn'd: for *such* to hear of one, that but *lately* was in the very same condition; *now* sounding forth, and wondring at, the *Exceeding Riches of Grace* to her, the *chiefest of sinners*, (*Psal.*35.10.) to hear her selfe telling such despairing soules; *You cannot be more desperate, or more certain of hell and wrath, then I lately was:* and comforting them, by the same *consolations*, wherewith her *own* soul is now comforted in the Lord. (2 *Cor.*1. 4.) This, all this, you have here held forth, in this *Pattern* of Gods patience, and abundant goodnesse towards this his unworthy *Handmaid*, whose *low* & *base* estate *he* hath regarded: *He causing LIGHT to shine out of DARKNES*, (2 Cor.4.6.) The writing, transcribing, and often perusing hereof, hath been, and is sweet and precious to *me*, I must confesse: I wish your reading it may be so, and much more, to *your soules*.

As you reade, *Consider*; *Admire* the LORD in his *surpassing Grace* to *ungodly* ones. (*Mic.*7.18.) Do not so commend the *party*, that is but an *Earthen vessel*, *born in sin* [a], as *you* [b] are: ([a] *Psal.*51.5. [b] *Eph.*2.1-3:) but still, all along exalt and commend *the LORD*, *who alone is to be exalted*, (Isa.2.11.1 Cor.1.29,30, 31.) *Who puts his treasure into an Earthen vessel* of purpose, *that the excellency of the power may be of God*,

and not of flesh. (2 Cor. 4. 7.) Be the more *vile in your own eyes*, when you see, *God is pacified towards you, for all that you have done*, (Ezek. 16. 63.) And from *beleeving* his love to your soules ; in *love* study *what you should render to him, in Christs Name*, (Psal. 116. 12. Col. 3. 17.) *Praise* the Lord for leaving such *Patterns* of his *Riches of Grace*, [as that of Mrs *Drake Revived*, and that of *Gods gracious thoughts, towards great sinners*, (by Dr *Homes* ;) in a late Book, so called; so] especially *this* : And *Pray* for her, [if the Lord shall restore her body, which as yet is weak, to *eat* at all, or to *drink* but very little, (of faire water, or small Beere, and that onely at once in two, or three, or foure dayes:) and by her daily *spending* that small strength shee hath, by often uttering forth the *treasures of Grace*, and by oft speaking to *comfort* despairing soules ; seven or moe whereof have resorted to her :] that shee may walke humbly, *rendring againe* in her measure, *according to the benefit done unto her.* [Since the former was fitted for the Presse, shee then not being likely to live, unlesse the Lord should work a Miracle : He raised her wonderfully, by faith in his Sonne, without any meanes, (when shee could use none ;) and that by *two degrees* : *First*, to EATE, and to ARISE, (*Jun.* 11. 1647.) Then (on Midsummer day,) to WALK ; as both follow, neer the end of the Book, *Pag.* 133. to 143.] And *Pray for despairing soules*, (here now being many of them)

and

and for the more *exalting* of Jesus Christ, in the *powring out* of his Spirit upon his sonnes and daughters that beleeve, by stretching out his hand to heale, (soules and bodies:) and that Signes and wonders may be done in his Name; As the Disciples prayed, *Act.* 4. 29. as he hath promised, *Joh.* 7. 38, 39. *Mark.* 16. 17. *Act.* 2. 38. That *the Earth* (which now is so full of smoake and [a] darkenesse,) *may be fil'd* [b] *with the knowledge of the* L O R D, *as the waters cover the Sea*, (a *Isa.* 60. 2. 3-19, 20. b *Isa.* 11. 9. *Habak.* 2. 14.) That envy [c] may depart, [d] all enemies being subdued, and wars [e] ceasing, (c *Isa.* 11. 13, 14. d *Isa.* 60. 12. 14. *Rev.* 3. 9. e *Isa.* 2. 3, 4. *Mic.* 4. 2, 3. *Psal.* 46. 8, 9.) edifying-love [f] may so abound among all Saints, that *all may* [g] *know who are Christs Disciples, by the love they have one towards another*; (f *Eph.* 4. 13. 16. 1 *Cor.* 8. 1. 1 *Tim.* 1. 4. g *Joh.* 13. 34, 35. *Mal.* 3. 16, 17, 18.) The God of Heaven setting up his *kingdome*, (that *fifth Monarchy*) *that shall stand for ever*, (*Dan.* 2. 35-44.) The assured hopes of which joyfull [a] time, [in the midst of present [b] feares, [c] oppositions, dissentings of brethren [d], (c *some beating their fellow-servants*;) and

a *Isa.* 35. 1-10. *Isa.* 12. 1, 2, 3. with *Isa.* 11. 9. 10. *Isa.* 24. 23. *Isa.* 25. 1-6, 7, 8, 9. *Isa.* 26. 1, 2, 3.
b *Luk.* 21. 9. 25--28. *Abac.* 3. 17, 18. *Mat.* 24. 29-32. c *Mic.* 7. 6, 8, 9. 18, 19. *Rom.* 8. 17, 18. 21. d *Zeph.* 3. 9. *Isa.* 11. 9. 14. e *Luk.* 12. 45. *Mat.* 24. 49. *Mat.* 18. 30, 31, 32.

thoughts [f] of persecutions, [g] desolations, *that houre of Temptation* [h] *that shortly cometh upon all the world*; have greatly rejoyced, and exceedingly gladded (*as still they doe*) the heart of

[f] *Luk.* 12. 53. with vers. 36.45. *Mic.* 7. 1. 6. with 8. 10-17-20. *Luk.* 21. 16-28. *Mat.* 4. 1. 6.

[g] *Isa.* 24. 1.4-14. 16.20-22, 23. *Isa.* 25. 1-9. *Psal.* 46. 8, 9. 11, 1, 2.

[h] *Rev.* 3. 10. *Isa.* 26. 19. *Da.* 12. 1. *Rev.* 11. 7. 13.

Your endeared Brother, and companion in the tribulation, and kingdome, and patience of Jesus Christ,

HENRIE { JESSE, *alias* JACIE.

TO

TO HIS RESPECTED FRIEND AND CHRISTIAN SISTER,

Mrs *MARIE WIGHT*, widdow, in *Lawrence Pountney* in *London*.

Honoured Sister, *I ſalute you in our Lord Jeſus. To this Relation following touching your beloved Daughter,* [*the moſt whereof your ſelfe, and a good part whereof, your Sonne,* (*by a ſpeciall Providence of God, bringing him from* Oxford *hither, at that* time of love,) *have been both* Eye-*and* Ear-witneſſes,] *as you have the neereſt intereſt of any: ſo it cannot but be acceptable to you, to retaine ſuch* a Monument of the Exceeding Riches of GODS GRACE *manifeſted to her, and uttered by her; that untill* April *6. for foure yeares together, had been ſo deeply* afflicted *in Spirit,* toſſed with Tempeſt, and not comforted. *Whereby both your ſelfe, and all your Chriſtian friends in* London, Daintrie, *in and about* Shrewsbury, *and elſewhere, that have known your* Sifters *ſad condition; and have prayed and mourned for her; now that God hath* reſtored comforts to her, and to her mourners, (*Iſa.* 57. 18.) *they may the more be ſtird up to* praiſe *and* magnifie *the Name of* the God of Pardons,

done, *the* God that heareth Prayer. *And if the Lord please to moove in the reading hereof, it may administer some* door of hope, *to some other poore soules, that are in as sad a condition, in as wofull and dolefull a plight, as your Daughter lately was in, and had so continued, especially since shee was about eleven or twelve yeares of age, till now of late, that shee is towards sixteen, as you more fully know. I doe acknowledge the* LORDS *goodnesse, and blesse his holy Name for his gracious dispensation towards me, that by means of* Mris Sarah Jones *(then of* Lambeth*) he brought me to sympathize with you, when (about ten or eleven yeeres agoe) your soule was (as it had been for some yeares together,) in sad despair: and that soon after he refreshed me with the refreshings that he gave in to your soule. And that hereby the most wise God, made such way for acquainting me so fully also, first with your beloved Daughter* Sarah *her* sorrowfull, *and then with her so* joyfull *estate: and that gave me so many opportunities of being frequently with her, that I also with your selfe, might be a witnesse of both; and might be an instrument of Publishing to the world,* THE EXCEEDING RICHES OF HIS GRACE, EXALTED *towards her; and by her to many sad despairing soules, and to others: So as I hope the Lord will make it instrumentall for the great refreshing of many poor, sinfull, sorrowfull, weary soules; that thus may be partakers of the same.*

When some shall heare that when your Daughter was struck both Deafe *and* Blind, *and so could neither*

heare

heare *the Word, nor* read *it*; *that then should be the* time of love. *And when they shall read such* unfolding*s of* Gospel-*Mysteries by a childe, newly comforted, before shee could* heare *any Creature speak to her*; (pag. 16.) *such* descantings *on severall choice* Scriptures, discovering *the Gospels pith and marrow, that was folded up therein: so* amplifying *them by illustrations, and making such* application: *some will be ready to reject all, as incredible: some will gaze on you, or say*; Blessed is the womb that bare such a childe; *instead of exalting God alone. Then have you need to remember what answer* Jesus Christ *gave to such an expression,* (Luk. 11. 27, 28.) *and what he said,* Rejoyce not in this,—but rather rejoyce that your Name is written in Heaven. *When some shall reade, how her eyes and eares were opened, first for a time, when was greatest need, and shut againe for a season; and how when in humane reason, shee was unlike to live two dayes more: that then, and not till then the Lord should* raise *her up* by Faith, *to EATE and ARISE; and then to WALK,* (pag. 133-138-141.) *they will wonder. And some will come, or send to you, to your son, and to your daughter, to enquire about it; as some came to* Hezekijah, *to* enquire of that wonder, *that was occasioned by him,* (2 Chron. 32. 24-31.) The lifting up of his heart *thereupon, and his not* rendring according to the benefit done unto him: [*which you heard sweetly opened and applied, on the day of Thanksgiving, for your daughters restoring*; pag. 144.] *and his* humbling himselfe for that lifting

lifting up of his heart; *are all writ for our instruction and benefit: as also* Herods *taking Glory to himselfe,* Act. 12.22,23, *and Christs warning against this,* Joh.5.44. *All this shewing what we are subject unto; and what cause there is to look up to* Jesus Christ *our* strength, *our* all *in* all; *that he would not* leave us *to our selves; but make us like himselfe,* humble, (*Phil.*2.3-9.) *and like his Apostles, that* rent their garments *when they were admired; and led such out to the alone exalting of the God of Heaven himselfe in his Son,* (Act. 14. 14. Act. 3. 12, 13.) *Who shortly will bring down every high thing, and he* alone *will be exalted in the Earth: When* great voices *shall say,* THE KINGDOMES OF THIS WORLD, ARE BECOME OUR LORDS, AND HIS CHRISTS; AND HE SHALL REIGNE TO THE AGES OF AGES, *Rev.* 11. 13-15. Even so, Come Lord Jesus; Amen. *The joy hereof frequently refresheth with the refreshings of God:*

London († 2d Moonth *Ziu*, 2d day. Vulg. *April* 27. Revised *Æthanim* 3. Vulg. *Septemb.* 21. 1647.

Your fellow-servant and Brother, having & holding the witnes of *Jesus*;

HENRIE { JESSE, *alias* JACIE.

†*Postscript.* Moonths according to *Holy Scriptures*, begin at New Moons, (*Phasis*, or first *appearing* time,) *Num.*10.10. *Num.*28.11. Greek: *Psal.*81.3. Heb. (cal'd *Moonths*, from *Moons*. Thus in this

yeare

yeare 1648. the first Moonth *Nisan* (*Ester* 3.7.) begins *March* 14. vulgar: 2d Moonth *Zin*, (1 *King.* 6. 1.) begins *April* 13th: 3d Moonth *Sivan* (*Ester* 8. 9.) began *May* 12. &c. The rest, (with their significations, &c.) being published in the *Scripture-Almanack*; the *Relator* thinking to make use of, with the *Vulgar Kalendar*, in the ensuing *Relation*; was led as yet to forbear it, till thereby people be furthered to understand the *Scripture Language* therein; least he might seem to many Readers, *a Barbarian*, 1 Cor. 14. 9. 11.

May 24. 1647. Mris *SARAH WIGHT*, being then still very weak in body, (and keeping bed since *April* 6.) said thus to the *Relator*: I would others might heare how graciously the Lord hath dealt with me, *the chiefest of sinners, that none might DESPAIR and murmure*, as I have done: Though I *murmured* as they in the Wildernes, as much as those that fell, yet he hath brought me into the land of *Canaan*: and hath brought *Legion* to her right mind, and set her at his feet. I was strongly perswaded that what I did eat or drink, it was as the unworthy eating the Sacrament, I still did *eat and drink my own damnation*: every thing I did, or saw, was terror to me. So it remained, and might have remain'd for ever, had not his loving kindnes prevented me, and drawn me to himselfe.

O that all creatures, reasonable and unreasonable, might praise the Name of the Lord! And I would others might heare of this, *that none might PRESUME*: For if they knew the terrors that I have felt, the terrors of Hell, for sinning against light, against God, and against a Parent, for murmuring, lying, revolting; (judging I had committed that unpardonable sin,) if they knew what it is to have God hide his face, and be as an enemy, they would *not presume*.

To

To the Christian Reader, GRACE and PEACE.

MAny of these *precious Pearles*, these hidden Mysteries of the *Treasury* of the glorious Gospel being gathered and stored up together by the *Relator*, as they were brought to light day by day, before the 27th of *April* last: Divers Christian friends, that had been partakers thereof, judged it unmeet they should be hid and hoarded up for a few to enjoy in private: much desiring they might be *published*, both for better supply to themselves, and to many others whom the Lord might please to support, refresh, and enrich thereby: When no more was gathered then what might be contained in two sheets or three.

The *Earthly Vessell* of conveyance being then most likely to return to earth, within a few dayes. Hence was the more cause of willingnesse to yeild to this desire; and to prefix the Letter foregoing (for the better confirmation hereof) writ *April* 27. 1647. After that day shee remaining as weak as before, and unable to eat at all for *eleven weeks* together; or to drink, but onely once in two or three, or once in foure or five dayes: and still drinking lesse and lesse, then that before: (*Pag.* 55,

55, 56.) and her drink being onely faire water, till *April* 19. and sometimes small beer afterwards (never strong beer.) Thus was this put to the *Presse*, and in the mean while, one day after another was occasion of *enlarging* it, by *Conferences*, &c. and of *her still drawing neerer death*, in outward appearance, till *June* 18. And before *June* 11. and *June* 25. 1647. (*which were the dayes of the Lords wonderfull raising up her body by Faith, as is shewed* pag. 135.-) a good part thereof was printed. Yet seeing the more goodnesse the Lord magnified towards her, *the chiefest of sinners*; the more his love therein melts and abaseth her; (as *Pag.* 119. 125. 134. *the LORD so abase her still:*) Its hoped the LORD will keep her soule in that *humble* frame: whereby the *publishing* hereof, which may be for great refreshing to many sad, troubled, disconsolate soules, and to others, who through God may reap abundant fruit hereby; may be no hurt to her; nor any cause at all of *repenting*, to the *Relator*, or others; but of rejoycing and thankesgiving to many: which is the longing desire, and humble request of

London, Scrip. stil. 4. Non. 23. day. Vulg. *July* 16. 1647.

Him that longeth to be made more conformable to the death of Christ: to dye to himselfe, and to live to God; and to walk in, and be led by the Spirit.

H. J.

A Postscript

A Postscript to the Reader.

For better satisfying some, that would know many particulars distinctly, or els they will not beleeve what wonders are here mentioned: Here is added, touching this hand-maids *Parents*: Her Father was Mr *Thomas Wight*, (pag. 5.) son to Mr *Wight* of *Daintree*; and Brother to Mr *Nat. Wight*, Preacher in *Tewksbury*: Her Mother, Mrs *Mary Wight*, above seven-yeeres agoe was also in deep terror and distraction of Spirit, (then living neer *London-stone*:) till the Lords good time of refreshing came. The *Maid* that tended on her, (hereafter mentioned,) known to Mr *Cradock* of *Wales*, is well known to many of his *London*-acquaintance: Her name is, *Hannah Guy*, daughter to Mr *Eli-Jabu Guy*, late of *Ireland* of *Trayleigh* in *Munster* Province: (whose Father went thither, to avoyd the *Ceremonies* here urged.) The Testimony of these two, the *Mother* and this *Maid*, of her drinking so little, & not eating at all, for so long, (from *March* 27. till *June* 11. pag. 55. &c.) both these being of approved faithfulnesse, may be sufficient. (2 *Cor.* 13. 1.) Of the expressions from *pag.* 35. to the end of the Book, the *Relator* was with them, an eare-witnes generally. [A great part of nine leaves, was taken by him from the Relation of them, or one of them, being writ as they spake, *Verbatim*; (*viz.* from *pag.* 16. to *pag.* 35.) Some of the

the *Repetitions* therein, especially of *two Names*, being taken with the rest; so passed to the Presse with the rest: which now the *Relator* likes not, wishing they had been forborne. Thou art entreated therefore to excuse it: and what other failings are, or appeare to be. Remembring, *In many things wee all* **slip*, Jam. 3. 2. (**Greek.*) Gal. 6. 1, 2.]

Amongst others that have been with this *Handmaid*, were these, of esteeme amongst many that feare the *Lord* in *London*; viz. Mr *Prime* of *Cambridge*, now Minister in *Lawrence Pountney*, (lately of *Black Fryers*;) Mr *Cradock* Minister in *Nicholas* lane, Mr *Barker* Minister at *Garlick*-hill, Mr *Brag* from about *Bristol*, Mr *Isaac Knight* late of *Holland*, Captain *Harrison*: The Lady *Majerne*; and Mrs *Jane Dorie* her sister; Lady *Hartop*, with Mrs *Fant* her sister, (now Mrs *Stock*) and Mr *Richard Wollaston*: Mrs *Rolls*, wife to Judge *Rolls*, Mrs *Mary Leeb*, *Hanna Trapnel*, *Dinah* the Blackmore; and those that are named *pag.* 8, 9, 10. and many others. The *Reason* of naming many, is there rendred, *viz.* that some more incredulous, might the sooner beleeve, and reap benefit, and not reject the mysteries of God, against themselves, to their hurt. (*Luk.* 7. 30.) Which may plead excuse for naming them. *Joh.* 4. 39. *For the saying of the Woman, many of the Samaritans beleeved on Jesus.* Joh. 12. 11. Joh. 11. 45. *By reason of Lazarus being so raised up, many beleeved on Jesus.* Act. 9. 42. *By making known his raising up of Dorcas, many beleeved on the Lord.*

If some yet say; How is it possible, that one so young, and never understanding to purpose till now, should be able so to speak? *Tis answered*; This is the Lords work, and it is marvellous in our eyes: *who* out of the mouth of babes and sucklings, hath ordained strength, & perfected praise, *Mat.*21.16. *And hath promised to his, to* powre out of his Spirit in the last dayes, upon them, and upon their children, their sons and daughters, *Act.* 2.17-33. 38, 39. *Our Lord* Jesus *promised to his Disciples, that his* Holy Spirit *should bring to their remembrance, what he had said to them,* Joh.14. 26. *This* good Spirit *brought to her remembrance now, when it was most usefull, what shee had read and heard formerly, and opened her heart to understand them: and opened her mouth to utter them in an* humble, melting *manner; as he had opened to her; even* when her bodily eyes and ears were held; *which since* April 19. *are both of them opened.*

H. S.

Mr *Saltmarsh* his Letter.

For my dear and honored Friend *and Cosen*, M H. JACIE.

Dear Cosen;

I Salute you in the *Lord*. I did much rejoyce in those *breathings* of the *Spirit of God* which I found in your *little Book OF THE RICHES OF GRACE ADVANCED*, &c. Surely, the Lord is *teaching* his people, and fulfilling his promises; *They shall be all taught of God:* (Joh. 6. 45.) And thus his *New Covenant* with his people shall be more and more revealed, and *the Lord alone shall be exalted in that day*, (Isa. 2. 11.) When I meet with such *precious manifestations* of the *Lord*, methinkes I taste those *waters* of *life*, those *rivers of living water which shall flow out of the bellies of those*, *who beleeve in Christ*, (Joh. 7. 38.) There is not a *Streame* of this water, but it proceeds from the *Throne of Grace*, (*Rev.* 22. 1. *Zach.* 14. 8, 9.) though it flow in the *vallies*, in the *poore*, *low*, and *humble Christians*.

I finde in this *Spiritual Treatise* of yours, two things very *experimentall*; the *one* is her *Legall*, and the *other* her more *Gospel* condition: In the *first*, shee

shee is in *bondage*, in *blackness*, and *darkness*, and *tempest*; in much *distresse*, and *shadow* of *death*, her life *drawing nigh unto hell*: and *afflicted with all his waves*, (Psal.88.3.7.) In her *Gospel* state, I find God *shewing wonders* to the *dead*, making the *dead* to *rise* and praise him; shewing his *loving kindnesse* in the *grave*, and his *faithfulness* in *destruction*: and making known his glory in the *dark*, and his righteousnesse in the *land of forgetfulnesse*, (Psal.88.10, 11, 12.) And truely the *voice* of *joy* and *gladnesse* is in the *tabernacles* of the *righteous*, (Psal.118.15.) I finde that when *God* reveales himselfe in *Christ*, in his *grace* and *love*, the *Spirit* of the *Christian* is sweetly *raised*, and *cheered*, and the *love* of the *Lord* is as *wine*, even as the *spiced* wine. I make no question, but the Lord will fill this soule with more *discoveries*, then this of *the Riches of grace*; this *truth* being that *first* discovery of God in *love*.

Dear Cosen, you do well thus to watch the *appearances* of God in *his*, and to publish them to the *Saints*.

I am yours in the Lord,

JOHN SALTMARSH.

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THE

THE EXCEEDING RICHES OF GRACE ADVANCED.

CAMBRIDGE 1921

THE *Relator* hereof (being one who desires to feare the Name of the LORD,) having been an *eye* and *ear-witnesse*, both of the sad *sufferings*, and longed-for-*deliverance* of this handmaid, Mrs *SARAH WIGHT*; and upon his enquiring at the first and best hand, having many of her precious Evangelicall expressions, (as *the first fruits* thereof, [*viz.* from *pag.* 16, to 35,]) testified to him, by such as are well approved off for *godlinesse* and *faithfulnesse*; who were also *eye* and *ear-witnesses* with himselfe of the rest here recorded; And he observing, and noting down presently from time to time, since this happy change, such * *Glad tidings* uttered of the *Righteousnesse of God*, of *his Faithfulnesse* and *Salvation*, of his * *benigne Kindnesse* and *Truth*: he could not but *Publish* it to the *World*, for the exalting of this glorious Name of of God; and for the refreshing of poor, hungry, empty, sinfull, burden'd, drooping, desparing

 soules;

soules; that judge none to be so base and hopelesse as themselves; and for the *building up* of others *in their holy faith*: he would not, might not, durst not keep it to himselfe alone, and so *conceale it, hide it*, or *withhold it* from others; as he would not for all the world, have the Lord *withhold*, or *hide*, or * *close up his bowels of mercies from his own soule*; as the *Psalmist* argueth *, † *Psal.* 40. 9, 10, 11. *Hebrew.*

For the better satisfying of some that would hardly give credit to the wonderfull things herein related: It was judged meet, there should be laid down;

1. *First* somewhat *touching* this Handmaid, *her parentage* and *dwelling place.*

2. *Touching her Edueation.* (pag. 5.)

3. *Touching her Afflictions in Spirit*, especially since shee wronged her Conscience, at her being about twelve yeares old; till *April* 6. 1647. (shee being in *September* following, 16. yeares old.) And of godly *Ministers*, and others, that knew her soule in *adversity*, and sought to comfort her: and of such as have seen her, and spake with her, since the LORD hath *comforted her.* (*Pag.* 6. 8, 9.)

"4. *Touching the Lords delivering her, April* 6. "1647. when no creature could help, shee being "then struck *deafe, blind*, and *lame*; and terrified beyond measure: this *extremity* was the Lords *opportunity.* (pag. 14, 15.)

Then,

Then, 1. *of her ſo continuing deafe and blinde,* from *April* 6, till *April* 19. many dayes together; "(except part of *April* 15. wherein ſhee had ſatiſ-"faction to her troubled Spirit, that her *Mother* had pardon'd her murmurings againſt her: And part of *April* 17, to *ſee* and *heare* her *Brother*; as *Pag.* 25. & 29.)

2. *Of her being acted,* both then, and often after, *to* admire, *utter* forth, and *magnifie the exceeding Riches of Gods Grace* to ſinners, to her the chiefe of ſinners. *Her* ſpeeches of Grace, *which follow, were all in her Bed, being in the time of her bodies great weakneſſe; cauſed partly through her former deep ſenſe of Gods wrath, conſuming and pining away;* And by ſeeking to beat out her *eyes,* and *Braines; and ſince this* happie change, *her* ſtomack *being exceeding weak;* not *eating* at all till *June* 11, and *drinking* ſo little, as is noted; *her* voice *thus being* very low, *and oft whiſpering, (it could be heard by none, but that were very neer her;) uttered in an humble, melting manner; ſtop'd ſometimes with teares or ſighs;* her eyes *being alwayes covered, becauſe of that weakneſſe, and by ſpending her ſelfe in ſpeaking to diſtreſſed ſoules, and to others.*

3. *Of her Conferences* then and ſince; *with* many deſpairing ſoules: whoſe *Names,* and *dwelling places* are forborn by the *Relator,* in tender reſpect to themſelves, and their friends: leaſt ſome not experienced in *Temptations,* might the more reproach them, or the *Name of God,* for what theſe ut-

uttered in *distresse*, or through *Temptation*. But their Expressions, and the *Answers* to them are recorded as neer as could be, being then writ down, for help to themselves hereafter, and to others in like condition, if the Lord will: Hoping this will not offend them.

2. *Conferences with others* about the *Church-Ordinances*, the *Spirits powring forth*; about the *New Covenant*, the *Law*, *Works*, *Mans Endeavours*, *Punishment for sinne*, *Redemption*, &c.

4. Of the Lords power in *sustaining her*, *above 75 dayes*, by *a little water* taken once in three or four or five dayes, and very little besides: [And then raising her by FAITH.]

All these are here set down, though the *latter* are set downe *occasionally*, and not all in this same order.

I. *Touching her Earthly Parentage.* This Mris *Sarah Wight*, was daughter to Mr *Thomas Wight*, sometimes of the *Auditors Office*, and of the *Exchequers Office*: (Son to old Mr *Wight* of *Daintry*.) *Her earthly dwelling* is now with her faithful Mother Mris *Mary Wight*, widdow, in *Lawrence Pountney*-Lane, by *Caning-street in LONDON: Whose Father* was Mr *Edward Purcel* Esquire, of *Ansloo* neer *Shrewsbury*: and *whose former Husband* was Mr *Edward Vaughan* Esquire, the *Kings Receiver*, and *Surveyer* for *Northampton-shire*, and for *Rutland-shire*: (by *whom*, shee had her sonne Mr *Jona-*

Jonathan Vaughan, now of *Alsoules* in *Oxford*: Who not long since writ thence a Consolatory Letter to this his sorrowfull Sister *SARAH*, therein saying thus: [*Doest thou despaire, because thy Tempter is a Lyon for his strength? Behold the Lyon of the Tribe of Judah, Christ* the mighty God: *who* can *and* will *deliver thee out of his paw.—A fountain laid open for sin, and for uncleanesse. I verily beleeve, that although for the present you lie among the pots, of no use: yet thy God will make thee a Vessell of Honour, an instrument fit for thy Masters use; whereby he will square sinners, to his own glory*, &c.] This in his Letter is now fulfilled, and fulfilling.) Shee that was born of flesh and bloud, *borne in sinne*; and that was by Nature a childe of wrath: is now borne from above, *borne of God*, having given to her *Faith* and *Love*: and hath Jesus Christ to her [a] *Brother*; and God to her [b] *Father*, and her [c] *dwelling place*; He [d] *dwelling in her, and shee in him. Let him* and her *that glorieth*, not *glory* in the flesh, but *in the Lord* [e] *alone*.

[a] Mat. 12. 50. Rom. 8. 17.
[b] 1 Joh. 3. 2.
[c] Psal. 90. 1.
[d] 1 Jo. 4. 12. 16.
[e] 1 Co. 1. 29-31 Jer. 9. 23.

II. *Touching her Education*: In the time of her Mothers deep afflictions of Spirit, and sore Temptations, shee was *well trained up in the Scriptures*, by her godly faithfull Grand-mother, Mrs *Wight* of *Daintree*. And when the Lords *time of Love* was, that he vouchsafed to manifest his Grace in Christ to her Mothers soule, then the Lord

brought her home to her, shee being then about nine yeares old. Shee gave her selfe much to read and study the *Scriptures:* Which though shee then understood not aright; yet the Lord by his Holy Spirit brought to her *remembrance*, and *opened* to her since her restoring, what formerly shee had read; for great comfort and soul-refreshing to her selfe, and to many others; as hereafter followeth. "(Which is a great encouragement to all that "feare God, to train up their children in the holy Scriptures; as, 2 *Tim.* 3. 15. *Chap.* 1. 5. *Prov.* 22. 6. *Deut.* 6. 6, 7. *Gen.* 18. 19.)

III. *Touching her afflictions.* From her childhood she was of a *tender* heart, and oft afflicted in Spirit: Her Temptations were not so great, till shee was about *twelve* yeares old; since which, they have continued with more violence till *April* 6. 1647. it being about foure yeares. [Shee is not *sixteen* yeares old (as her Mother saith,) till *September* following.]

The beginning of her more violent Temptations was thus: Her superiour bid her doe a small thing, judging it meet and lawfull: *Shee did it, doubtingly, fearing it was unlawfull:* and as shee did it, *a great Trembling* in her hands and body fell upon her: being condemned in her selfe. About a moneth after, returning home, having been abroad, shee had lost her *hood*, and knew shee had lost it. Her Mother asked her, for her *hood*. Shee suddenly answered, *My Grand-mother hath it.*

Her

Her heart condemned her inſtantly, and trembled againe *exceedingly*. And theſe were the firſt chiefe occaſions of her deep deſpaire: And upon this, ſhee had caſt into her Conſcience, that *ſhee was both a thiefe, and a lyar*, and was terrified ever ſince, that ſhee was ſhut out of Heaven, and muſt be damn'd, damn'd, damn'd.

In the laſt four yeares, ſhee was oft in ſuch extremities, ſhee could beleeve nothing but Hell and Wrath—to be her Portion; and other times, that there was no heaven; nor no hell, but in our Conſcience: and that ſhee was *damn'd already, being an unbeleever:* and therefore if ſhee could but diſpatch this life of hers, there was an end of her ſorrows. A ſubtle deceit of the old Serpent! Hence ſhee oft attempted *wickedly* to deſtroy her ſelfe; as by *drowning, ſtrangling, ſtabbing*; ſeeking to beat out her *eyes* and *braines*; wretchedly bruiſing, and wounding her ſelfe: (The chiefe cauſe of *ſuch* weakneſſe ſince:) Many particulars whereof follow, in her own Relations.

But the Lord who is her life, and loved her then in her bloud, he wonderfully prevented her deſtruction, many wayes. Sometimes by one or other at that inſtant; ſometimes ſtaying her in the acting, when no creature was by: Sometimes by bringing to her minde ſome choice Scripture: as this, *No weapon form'd againſt thee, ſhall proſper*, (*Iſa.* 54.17.) or this, *None ſhall take them out of my hand*; or, *out of my Fathers hand*, (*Joh.* 10.28, 29.) This

stop'd her sinfull act, but the comfort stayed not.

Many precious Ministers came to comfort her: In *London* these, Mr *Thomas Goodwin*, Mr *Barker*, Mr *Lockyar*, Mr *Palmer* (lately their Minister in *Lawrence Pountney*) Mr *Sprigge*, Mr *John Simpson*, and others. And these came to her in or neer *Shrewsbury*, Mr *Hildersham* of *Felton*, Mr *Paget* (Father of Dr *Paget* now of *London*) Mr *Wright* of *Wellington*, Mr *Smith*, Mr *Fisher*, Mr *Blake*, Mr *Morgan Floyd*, Mr *Moston:* All these and many moe godly Ministers and precious Christians, being acquainted with her sad condition, endeavoured to comfort her: and shee gladly would have received comfort; but it was then hid from her.

Some glimpse shee had, especially by meanes of her kinsman, Mr *John Browne*, of *Shrewbury* (a faithfull and loving man,) and by one whom he brought with him, *viz.* Mr *Daniel Floyd:* but it was soon ecclipsed againe; and shee remained in grievous horror day and night; concluding shee was a Cast-away, a Reprobate, walking daily in the midst of fire and brimstone, as one in Hell already. Till the Lord (who had loved her with an everlasting love, and in loving kindnesse prevented her ruine,) at last *restored comforts to her, and to those that had prayed and mourned for her.* (Isa. 57. 18.)

And since that her much prayed-and hoped-for-*deliverance*, amongst many that have visited her, were these *Ministers*; Mr *Palmer*, Mr *Sprigge*, and Mr *Simpson* beforesaid, Mr *Peters*, Mr *Charnock* of *London*,

London, Mr *Atherley* of the Charterhouse (with his wife,) Mr *Hide* of *Wighton* in *Yorkshire*, and the *Relator*. Also the Lady *Willoughby* of *Parham*; the Lady *Remula*, and the Lady *Clotworthy* her sister; the Lady *Vermuiden*, with her daughters, Mris *Sarah*, and Mris *Katharine*; Sir *Ric: Philips*, and his Lady, daugh: to Dr *Oxenbridge*; Sir *Rich: Saltonstall*, with his Lady: & Capt. *Price*, with his wife; Dr *Coxe*, Dr *Debote*, Dr *Worsley*, Dr *Paget*, Physicians. Also Mris *Fines*, wife to my Lord *Says* eldest Sonne; and Mris *Harrison*, wife to the *Chamberlain* of *London*; Col. *Langhams* wife, daughter to the Lady *Roberts*; Mris *Sarah Jones*, wife to Mr *Tho. Jones* Esquire of *Tower*-hill; Mris *Berney* of *Norfolk*: Mr and Mris *Liggon*, Mris *Wilson* at *Nags*-head-Taverne; Mris *Thorp*, at *Grave Maurice*; Mr *P. Burbon*, and his wife; Mris *Owen*, and Mris *Hannah Allen*, Booksellers; Mris *Manning* of *Tower*-street, Mris *Elizabeth Waldo*, sister to Mr *John Pocock*; Mr *Ellis* and Mris *Ellis*, Mris *Hawkins*, Mris *Flood*, and Mris *Thare*, and her cousins, Mr *Brigs* Taylor and his wife, all neer *London*-*stone*: and of their neerer neighbours, Mr *Lewes* Merchant, Mris *Palmer*, Mris *Thurrel*, Mris *Grace Philips*, Mris *Dupper*, Mris *Aires*, &c. Besides her Brother Mr *Jonathan Vaughan*, of *Alsoules* in *Oxford*; & her uncle Mr *James Wight* of *Southwark*, and his wife; and other two Ants, Mris *Anne* & Mris *Mary Wight*. Many moe might be named, who have seen her of late, & have bin much affected in hearing of the *Lords* wonderful workings, in, and towards her: But these are sufficient to witnesse

neſſe what they have ſeen, or heard, and beleeve: many of them being perſons of note, and of much eſteem in *London* amongſt them that fear the *Lord*. The *Naming* of them, the *Relator* deſires may not be offenſive to *any* of them, ſeeing 'tis done for the more aſſuring this great and *memorable* worke of Gods mercy, to ſome, that (like *Thomas*) will not *beleeve* it, unleſſe (at leaſt) they may ſpeak with ſome, that have been *preſent* with her.

About a moneth before her *great deliverance*, Satan having but a ſhort time ſo to torment her, her ſtormes and tempeſts were greateſt of all. She was grievouſly hurried with Temptations; ſo terrified, ſhee could not reſt at all, for many dayes and nights together. Whilſt ſhee was able to goe abroad, her Mother would have her goe with her to heare Sermons, on the *Lords dayes*, and on the *Lecture*-dayes there. One *Lecture*-day ſhe was gone forth before her Mother; who miſſing her, went to the Aſſembly; and not finding her there, came forth; and ſuddenly went, and ſent towards *Thames* to ſeek her: where ſhee had been, to have caſt her ſelfe in, but was ſtayd from it by the power and goodneſſe of God: and being found, ſhee had a *command* on her ſpirit to goe to heare that Sermon, and her Mother coming to her, ſhee readily yeelded to goe with her Mother to the *Lecture* there. Wherein was proved, what great favour God will ſhew towards the ſtock of the *Jews*; that he will *graff* multitudes of them *into their own*

Olive,

Olive, pardoning their ſinnes againſt Chriſt, reſtoring them to great dignity, &c. He that preached, went in to Mrs *Wights* houſe there, after the Sermon; and ſpake with her daughter, asking her, if the Lord ſpake any peace to her thereby. Shee anſwered, *ſhee would not for all the world, but ſhee had heard that Sermon.* Being asked, why ſo? Shee ſaid, *That God will ſhew mercy to the Jewes; and they are the baſeſt people on earth*; that ſo hate the very name of Chriſtians, and much more Chriſt himſelfe: *and yet that God will call them*; This ſupported her a little at that preſent; but it ſtayed not with her, and ſhee was againe under horrid Temptations, to beleeve there was *no God, no Devill, no Heaven, and no Hell, but what ſhee felt within her.*

One day being ſtrongly carried on in that temptation, *that there was no other Hell, but here in the* "*conſcience*; As that famous Mrs *Honywood* had ſaid "and done with a *Venice Glaſſe*, (who ſaid *ſhee was* "*as ſure to be damn'd, as that was to break*; and therewith threw it from her to break it; & yet it brake not;) ſo did ſhee with her little white drinking "*cup*, an earthen cup; ſhee ſaid, *As ſure as this cup* "*ſhall breake, there is no other Hell:* and therewith ſhe threw the *cup* with violence, againſt the far ſide of the chamber; and though it light againſt the wood, it brake not. Her mother took it up, & ſaid, *Loe here childe, it is not broke.* Shee got it again, and ſuddenly ſaid ſo, & did with it ſo again & againe; and once againſt the edge of the door. Thus ſhee ſtruggled,

ſtruggled, and did foure or five times, and yet it brake not; but at the fift time, a little nip brake out. And now ſince the Lord hath created peace to her, ſhee hath defired to drinke ſtill out of that *her little cup:* till their Water-bearer unawares caſt it downe, and then it brake all to pieces.

In her deſpairing fits, ſhee ſeverall times would turne to the places in *Job*, & in *Jeremy*, where they *curſed the day of their birth*; and ſhee ſaid to this effect; *Job curſed the day wherein he was borne, and ſaid, Wherefore haſt thou brought me forth of the womb? Oh, that I had given up the ghoſt, and no eye had ſeen me.* Shee turning to the places, *Job* 3.3. *Job* 10. 18. *And* (*Jer.*20. 14. to the end) *Jeremy curſed the man that brought tidings of his birth, with bitter curſes, becauſe his mothers womb was not his grave*, and ſaid, *Wherefore came I out of the womb, to ſee toile and ſorrow, that my dayes ſhould be conſumed with ſhame?* But ſhe ſaid, *Have not I much more cauſe to ſay ſo, then they had? for they were in a bleſſed condition: but I am curs'd, and muſt be a fire-brand of Hell for ever.*

Theſe and many other deſperate expreſſions, ſhee frequently uſed; eſpecially in the *laſt moneth* of her ſorrows. When they encreaſed daily, ſo that her ſoule was exceedingly troubled, and ſhee was, as it were all ſhattered to pieces. And ſhee was ſo weary of her life, and of her ſelfe, and of every thing, ſhee was never at ſuch a paſſe, in ſuch extremitie, in all her life before.

Her tender and good *Mother*, attending on her con-

continually day and night, to prevent her miſchieving her ſelfe; being ſtill upheld with great hopes, that the Lord in his good time, would come in to her with his conſolations; yea, ſhee was verily perſwaded ſo, (as was alſo her *Brother* in *Oxford*;) And this made her ſore taske the more eaſie; which els had been intolerable. Yet when this extremitie had continued long, ſo that for many dayes and nights together, her mother had taken no reſt. At laſt ſhee was even wearied out with continuall watchings; and to the end her ſelf might enjoy ſome reſt, to prevent harme to her ſelfe, ſhee had ſpoke to a friend, deſiring that her daughter might be for a little ſeaſon with her; which her friend was very willing unto; and her *daughter* was deſirous to goe with her, that her *Mother* might enjoy reſt. But the *Lord* prevented both in his goodneſſe. For when her friend was come, her daughter was taken with ſuch an *exceeding trembling*, and ſuch extremity of ſorrow and trouble and *weaknes*, that ſhee was not able to goe with her. A forerunner of her deliverance.

Then her *Mother* procured a maid that feared God, to help to look to her, who came that ſame day of her ſo trembling, being *Tueſday April 6.* When the maid beforeſaid came to her, ſhe found her weeping moſt bitterly, & wringing her hands grievouſly, ſaying, *I am a Reprobate, a Caſtaway, I never had a good thought in all my life. I have been under ſinne ever ſince I can remember, when I was but a childe*, &c. This

This heavineſſe was greateſt, this night was darkeſt of all, when the day, the joyfull time of her deliverance was neer at hand. And like as at the beginning of her grievous deſpairing, about foure yeares before, upon thoſe two ſinnes beforeſaid, a *great trembling* fell upon her at the beginning of her deep deſpaire and trouble: ſo now, at the ending thereof, the *like trembling* fell upon her; ſuch as ſhee never had, at any other time. And now, thus *trembling* exceedingly, and weeping, and wringing her hands; ſhee ſaid to this effect: *My earthly Tabernacle is broken all to pieces; and what will the Lord doe with me? If I ſhould hang on Gibbets, if I ſhould be cut in pieces, if I ſhould dye the cruelleſt death that ever any did, I have deſerv'd it; I would ſtill juſtifie God: aye if he caſt me to hell.* (Thus it was with patient *Job*; *He humbled himſelfe*, and *juſtified the Lord*, when his reſtoring was at hand.) Her hands and her feet were clunched, ſo as ſhee could not ſtand. Shee was tempted and ſore urged to blaſpheme God and dye. And when ſhee was ready to ſpeak, her tongue was ſmitten. Afterward ſhee being laid down, ſhee ſaid to her Mother, *Ile lye ſtill, and hear what God will ſay to me: He will ſpeak Peace, Peace. If God will ſpeak a word of Peace at the laſt moment, I ſhould be contented.* Then ſhee deſired them that none might trouble her, but that ſhee might lie in peace. And ſhee lay ſtill, as in a ſleep, (or as in a trance rather,) from that tueſday night, *April* 6. till the laſt day of that week

(cald

(cald *Saturday*) at night; except when shee cald for a little water to drink, and drunk two or three cups of water. No other sustenance shee took all that time. And this was the time of *love*; when *The Exceeding Riches of Grace* was *advanced.*

April 10. 1647. that *Saturday* at night, about midnight, or after midnight, shee began to expresse the first expressions of comforts, of such soule-satisfying comforts, that ever shee so manifested: [though her soule enjoyd them from that Tuesday night before; as since her Trances ceas'd, shee hath declared.] Even now, when all mans help faild, and when all meanes before used could not doe it; and when now shee was made uncapable that way to receive it, being now struck both blind, and deafe: her eyes being fast closed up, wrapt up together: [As *Saul* (who is called *Paul*) when the Lord converted him, *was three dayes without sight, and neither did eat, nor drinke*, Act. 9. 9.] And thus shee began: *My soule thirsts for the water of life, and I shall have it: My soule thirsts for the water of life, and I shall have it,* (foure times in ardency of spirit uttering those words, then adding) *a little water good people, a little water.* So shee drank two or three of her little *cups* of water. Then shee sate up, and with a most sweet and heavenly countenance, and with much brokennesse of heart, in an humble melting manner, Teares sometimes trickling downe, shee spake with a low voice, as followeth.

Ah,

Ah, that Jesus Christ, should come from the bosome of his Father, and take the nature of man upon him! and come in such a low estate; and lie in a Manger[a]! *There's three sorts of people in the world; a higher sort, and a middle sort, and a lower sort: Christ came to the lowest soule; he lay in a Manger; a contemptible place. Doe you not see an excellency in him*[b]? *Do you not see an excellency in him? I tell you, there's more excellency in him, in his lowest state, his meanest state, then in the world; aye, then in a thousand worlds. Who came he to dye for? for sinners; aye for the greatest sinners, the chiefest sinners, the chiefest sinners*[c]? *A dying Christ for a denying* Peter; *a dying Christ, for a denying* Peter; *a dying Christ, for a denying* Peter. Peter *denied him, and yet he dyed for him*[d]. *Goe tell* Peter! *Goe tell* Peter[e]! *Ah* Peter! And then shee paused a while, as admiring it: and proceeded thus: *For a* Peter! *for a* Mary Magdalen! *for a Theefe on the Crosse! that none should despaire: a crucified* Christ, *for a crucified* Theefe! *a crucified* Christ, *for a crucified* Theefe! *A persecuting* Saul, *becomes a beloved* Paul! *for the* chiefest *sinners! the* chiefest *sinners! Not the proud Pharisie, but the poore Publican*[f]. *No sin separates from Christ, but the sin of Unbeliefe. And this is the Faith,* beleeving *a full Christ, to a nothing Creature: a full Christ, to a nothing Creature: a full Christ, to a nothing Creature*[g]: *To me, the chiefest of sinners: yet I obtained mercy* * *through unbeliefe: Christ came not to finde faith, but to give faith: Christ came in to me, when I was in my unbeliefe.*

* Shee meant, being then in unbeliefe.

Then

(Then ſhee ſaid pauſing.) *There's a fountaine open, for* Judah, *and for* Jeruſalem; *for ſin, and for uncleanneſſe. A fountain open, for* Judah, *and for* Jeruſalem, *for ſin, and for uncleanneſſe* [h]. *A fountaine, not ſtreames, but a fountain: open, an open fountaine: if a doore ſtand ſhelving, you cannot come in, but you muſt* thruſt *to come in: but if it ſtand wide open, then there's freedome for you to goe, freedome for you to goe. Its open* *for Judah; Judah *that play'd the Harlot, yet God ſaith to* Judah, *Returne, though thou haſt play'd the Harlot with many lovers, returne, for I am married to thee* [i]. *For* Judah, *and for* Jeruſalem: *and what was* Jeruſalem? *her ſkirts were full of bloud, her ſtreets were full of bloud* [k]. *Yet the fountain is open for* Judah, *and for* Jeruſalem. *For ſin, and for uncleanneſſe: for all ſin, for the greateſt ſinne, the chiefeſt ſinne and ſinners. Who is this fountaine? Jeſus Chriſt, he is this fountain*: *a filling fountaine, and never dry; a filling fountaine, and never dry; a filling fountaine, and never dry. Who is a God like to thee? pardoning ſin* [m], *all ſin, ſin paſt, preſent, and to come* [n]: *not onely pardoning ſin, but paſſing by the tranſgreſſion of his heritage. Paſſing by daily ſins, and frailties: he retains not his anger for ever; He is ſlow to wrath; but he delights in mercy: He is ſlow to nothing but to wrath; but he is ſwift to mercy. His wrath is but a little, in a little wrath: and what's that? but with everlaſting kindneſſe will he ſhew mercy* [o]. *His mercy, and his kindneſſe is for ever, for ever. Chriſt was firſt*

* The houſe of *David*, is of *Judah*, Mat. 1. 1, 2. 6.

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crucified, before he was glorified p. *Before yet receive a Christ glorified, you must receive a Christ crucified.* (a Luk. 2. 7. b Phil. 3. 8. c 1 Tim. 1. 13--15. ‖ Luk. 18. 14. d Mat. 26. 72. Luk. 22. 31, 32. ✱ Mark. 16. 7. e Joh. 5. 40. f Joh. 1. 16. 2 Cor. 12. 21. g Zach. 13. 1. h Jer. 3. 1. 14. i Jer. 2. 34. 2 King. 21. 16. ✱ Joh. 7. 37. Rev. 1. 5. k Luk. 1. 53. l Mic. 7. 18. m Heb. 10. 10-14. n Isa. 54. 8. o Luk. 24. 26. Rom. 8. 17.) [Thus the Lord opened her mouth to speak, much of it in the *words* of the *holy Scriptures*, April 10 or 11. and so also *April* 13, and 15, and 17. *April* 19, 20. 25. &c. as hereafter followeth; though shee remain'd *deafe* and *blind* til *April* 19, from *April* 6: except part of *April* 15. and 17. (*the Wonder followeth* ☞) nor could shee see to read by reason of the weaknesse of her eyes, til about the midst of *May*, nor wel then, til *June* 11. ☞ But as our Lord Jesus promised to his Disciples, that his *Spirit should teach them all things, and should bring to their remembrance what he had said unto them*, (Joh. 14. 26.) So now he thus far graciously perform'd it to her. Shee neither cited *Chapter*, nor *Verse* now; nor usually afterward. Her own words being writ down by the *Relator* first, he then added (in a Parenthesis) such places of Scripture as were suitable to them, for better satisfaction to many: the *letter* a, b, c, &c. with the proofs, are suitable to her own words preceding, where the like *letter* is.]

Those her gracious expressions beforesaid, (and

moe

more to the like effect) shee uttered after midnight, *April* 10 or 11. and then ceased, and lay downe: and continued silent from *April* 10. till the 13th, being *Tuesday* at night following, neither speaking, nor eating, nor drinking any thing in the meane while.

When her *Mother* had moved her to take somewhat, laying her hand upon hers, (for shee heard not what was said to her;) shee spake as one troubled at it, and said, *Why doe you hinder my Communion with God?* And remained troubled, sighing about it, for some time after: which caused a forbearing to urge her therein.

Tuesday-night *April* 13. first having started suddenly, shee said: *The Devill fights with me, as he did with* Michael, *and his Angels* *. *Doe you not see him? Doe you not see him?* [and shee struck with the back of her hand from her; and thus proceeded;] *But the Angel shall prevaile, the Lyon of the Tribe of* Judah, *hath overcome him. The Accuser of the Brethren is cast out: The Accuser of the Brethren is cast out: The Accuser of the Brethren is cast out* *. *Jesus Christ came to destroy the works of the Devill* [a]. *He took our nature upon him, that he might be partaker of our sufferings* [b]. [Then shee added] *Come Lord Jesus; Come Lord Jesus* [c]: *But why say I, Come? He is come, he is come, he is come: He hath dispossessed the strong man* [d], *and hath taken possession of my soule, and will* [e] *dwell with me, for ever, for ever, for ever.* (*Rev. 12.7. 14. [a] 1 Joh. 3. 8. [b] Heb. 2. 14. [c] Rev. 22. 20. [d] Luk. 11. 22. [e] Joh.

14. 16. 23.) *How neer are the Saints to Christ? They are his Jewels*[f]*: Nay, they are his signet on his right hand: Nay, they are his seale on his heart*[g]*: they lye in his bosome. When you take a thing out of a mans bosome, you cannot take it, but you must touch the man:* (clapping her hand on her breast.) ([f] *Mal.* 3. 17. [g] *Cant.* 8. 6.) *That that I admire most is, that Christ took our nature, he took our nature. Men and Angels admire it: aye and Devils too, if they can. When the Lord doth any great thing, he puts his* I *to it:* I, *even* I *am he*[h]. I'le *make a New Covenant*[i]: I'le *write my Law in their heart:* I'le *pardon your sinnes:* I'le *doe them away as a thick cloud*[k]. I *change not, therefore are you not consumed*†. *Ah, what a foolish creature am I? I could not endure to heare one speak of the Devill, and I was as bad as he*[l], *in distrusting of God, that dyed for me. Oh, that the world knew Jesus Christ*[m]! *Sure they would not distrust him, they would not despight him, they would not persecute him. Christ taught* Simon *how to beare the Crosse: he bare it first himself. I was found of them that sought me not, and to the Nation that looked not after me, I said; Behold me, Behold me*[n]. ([h] Isa. 43. 25. [i] Jer. 31. 31-34. [k] Isa. 44. 22. † Mal. 3. 6. [l] 1 Joh. 5. 10. [m] Joh. 4. 10. [n] Isa. 65. 1.) Then speaking somewhat louder, shee said; [o] *Love him, Love him,* &c. These words shee repeated nine or ten times, in ardency of affection. ([o] Prov. 8. 17. 21.) Then shee desired a little water to

[o] *As ἅγιος* (Holy, holy) *is repeated* 9 times *in the Greek of* Plantins *Edition, which is cõted the best*) [o] Rev. 4. 8.

to drink, [shee never having loved strong drinke nor wine, nor strong water, since shee was borne: of late small beer, or water was her usuall drink: but now, since *Saturday* the 27th of *March* 1647. (when shee took a little broth) till thisday of the ᶜ writing of part hereof, being *May* 19. These 53. ᶜ dayes together, shee hath taken no outward su-ᶜ stenance at all, but onely two or three or foure ᶜ cups of fair water at a time, and once of late a lit-ᶜ tle broth, (and casting it up again, unable to keep ᶜ it,) and taking this also onely once in two days, ᶜ or in three dayes or more, between the times of ᶜ her taking thereof, never taking it two dayes to-ᶜ gether: And yet shee looks better now, then shee ᶜ did seven or eight weeks agoe.] Desiring water, shee said, *Give me a little water good people; Christ hath given you water freely.* Then shee drank her *little white cup* full once, and againe: and said, *I pray you give me some more: Jesus Christ when he turned water into wine, he turned not cups full, or glasses full, but firkins full*[a]. *If you give a cup of cold water as to a Disciple, you shall not loose your reward*[b]. ([a] Joh. 2. 6. [b] Mat. 10, 42.) Then shee drank two cups more: and proceeded thus in the same tender-hearted manner. *As I live saith the Lord, I will not the death of a sinner. He hath sworn it; he hath sworn it, that he delights not in the death of a sinner*[c]. *He hath said, Ile never leave thee, no, Ile never forsake thee, no*[*d]. ([c] Ezec. 33. 11. [*d] Heb. 13. 5. οὐ μὴ σέ, οὐδ᾽ οὐ μὴ-[Thus shee added the *Emphasis*, *No*; that is more

in the Greek, then in our Translation: though shee be no Grecian:] and then added: *What am I? a poor, empty, disconsolate, sinfull, vaine, contemptible worme: a poor, wretched, empty, unthankfull, sinfull, vile, contemptible worme, to tread upon. Yet hath Jesus Christ loved me. That, that I admire most, is, that Jesus Christ should dye for such a one*[e]. (*Rom. 5. 6-8, 9.)

Then being sensible of her bodily ilnesse, having kept her bed since *April* 6. Shee said: *I am sore from the crown of the head, to the foot; but tis nothing, tis nothing. When Jesus Christ was in the world, he cured bodies, and not bodies onely, but soules too.*

Then turning her selfe in the bed, shee said: *Now I have my desire; I desired nothing but a crucified Christ, and I have him. I desired nothing but a crucified Christ, and I have him; a crucified Christ, a naked Christ; I have him, and nothing els. I am sore all over; I can neither heare, nor see; I desired him so, and I have him so, and I have nothing els.* And said, *Wee should be as well content to beare the crosse of Christ, as the crown*[f]. *For he was made perfect by suffering*[g], *and he had no sin: it was for us. Therefore wee should be contented to beare the Crosse*[h]. ([f]Gal. 6. 14. A&. 24. [g]Heb. 2. 10. [h]1 Pet. 2. 21, 22.)

Hah, Had I known this, I would not have been in such a condition as I was, (meaning it seems, in murmuring, and not waiting patiently the Lords time:) *But Gods time is the best time, to reveale himselfe, and to open mine eyes to see, and mine ears to hear; and he gives power to wait.*

Was

Was I afraid to name the Devill? Nothing but free Grace, makes the difference between me and the Devill. All's free, mercy free, and goodneſſe free, and love free. The Lord proclaimed his own Name, he cald himſelfe, Gracious, Merciſull, Long-ſuffering[i]. (i Exod. 34. 6.)

Ah, how ſick am I at the heart! what a ſtitch I have. Soon after ſhee ſaid; *I thank you for giving me the water, Jeſus Chriſt hath given you water. He hath given you, and he will give you more.*

Shee ſaid alſo; *God hath two thrones: one is in the higheſt Heavens; the other is in the loweſt hearts. He dwels as truly in the loweſt hearts, as in the higheſt Heavens; in the pooreſt contemptible heart*[k]. *When* Solomon *built a Temple, he ſaid; The Heavens of Heavens cannot contein thee: and how ſhall this houſe that I have built*[l]*? But God builds a houſe for himſelfe to dwell in: and he dwels in it, for ever, for ever, for ever. Doe not you know, that God hath two Thrones? The higheſt Heavens, and the loweſt hearts! Happy is that people that is in ſuch a caſe, whoſe God is the Lord, whoſe joy is their ſtrength*[m]. (k Iſa. 66. 2. l 1 King. 8. 27. m Pſal. 144. 15.) And ſo ſaying, ſhee ſmiled, her eyes being ſtill faſt cloſed. So ſhee lay ſtill, and was not heard to ſpeake any more, from that *Tueſday* till *Thurſday* following.

Thurſday, April 15. 1647.

This day, about 7 of the clock in the morning, ſhee began thus: *Daniel in the Lyons den; the three children in the fiery furnace*[n]*; the Lord delivered them,*

and so he doth me. ([n] Dan. 6. end: Dan. 3. 26, 28.) Then calling for water to drink, shee said again, (as formerly,) *Christ hath given you water to drink freely: give me water freely:* so shee drank three or foure times her *little cup* full of water. And shee still remaining deaf, and with her eyes fast closed up, shee said; *Have not I a Mother some where? I pray you pray her to pardon me, the murmurings against her. For nothing els troubles me. God hath pardoned. Hath the Creator pardoned, and shall not the Creature?* Thus speaking, the teares ran fast down her cheeks for a great while: and shee said; *When the prodigall came home, his earthly father pardon'd him* [o], *and his heavenly Father pardon'd him. And will not my Mother pardon me? If shee should, its not that, will doe me good. If shee will not, it lyes heavy upon me. But God hath pardon'd mee.* ([o] Luk. 15. 20. 32.)

[Another time, when many were present, shee said thus, with teares trickling down; *If any did know, what it is to murmure against a God, and against a Parent, and felt for it what I have felt; they would never doe it. Nothing more burdens me, then my murmurings and disobedience against my Mother.*

[c] This shee spake, weeping. [What a *warning* is this [c] to all children, that have murmured or been dis- [c] obedient against father or mother, to repent in [c] time, and seek pardon, and mercy for helpe a- [c] gainst it; least it be as heavy a burthen to them, [c] when they are in trouble, as it hath been to this [c] hand-maid, (and to divers others,) Yet she said,

[c] *her*

her disobedience was not wilfull, but shee was hurried to it, in the violence of temptation.]

Then shee desired her mother might come to her, to testifie that she had pardon'd her: yet could shee then neither *heare* nor *see*: but said, *I know a Jacob from an Esau.* Her mother came to her, and took her daughters hand, and put it to her own neck, where her daughter felt a skare that was there, through the enemy: whereby her daughter knowing her, cast her head into her mothers bosome, and wept greatly, and kissed her, and stroaked her face, and said, *I know you mother; and I love you with another love then I loved you before.*

"Then shee asked for *water*, to wash her EYES, "desiring she might now *see* her Mother also, and "that shee might *heare* her mother speak, and tell her, that shee had pardon'd her disobedience. And water being brought, her eyes were wash'd: and they being still fast folded up, Mrs *Dupper* her neighbour in *Lawrence Pountney*-lane, held open "her eyes, and *shee saw* and *knew* her mother: and "then *immediately her* EARES *also were opened*, that shee might heare her mother speake to her, and shee testified to her, that shee had pardon'd her, and lov'd her as her own soule. And then, her heart was at rest, shee was satisfied: Her *hearing* then continued about halfe an houre, *viz.* till shee ceased then to speake, and then it was againe taken from her; and her *eyes* were presently closed up again. In this time of her hearing, her mother told

told her, that her Brother was come, *viz.* Mr *Jonathan Vaughan*; (her mothers son by her former husband;) [*who being then a Student of* Alsoules *Colledge in* Oxford, *having remained there several yeares; was now come to* London, *to see his* Mother, *and* Sister, *and other friends, and was to return thither again shortly. From thence he had lately writ a Consolatory* Letter *to his* Sister, *expressing his confidence, that Jesus Christ, the Lyon of the Tribe of* Iudah, *both could, and would deliver her,* &c. *Of which, her* Mother *also was perswaded, and waited for: by which the Lord the more enabled her to bear this sad affliction, that had so long continued.*]

Shee was glad to hear of her *Brother*, that had mourned and pray'd for her, that he was now come at such a time: and shee desired to see and hear him; But at that time, he was abroad. And before he came, shee had ceased speaking, and then remained without speaking, or drinking, & without sight or hearing, these being again taken from her from that 15. til the 17th of *April*. On the same 15. day, shee asked if her Brother, or the maid would goe to Mr *Simpson*, to desire him to come to her. When he came, shee had done speaking; and seemed to be in a trance, and would not speak again, till her time came.

On the same 15th day, before shee ceased, shee further said: *I thought I was the bad theef; but now I see, I am as the good theef. I was really crucified with Christ; though I was not in the appearance of any bodily*

bodily eye, but as I was in the loyns of Adam when he sinned [b]. I was the nailes in his hands and in his feet; and the speare in his side [c]. ([a]Gal.2.20. [b]Rom.5.12. Heb.7.9. 16. [c]Isa. 53.5.) The maid desired her to eat something: shee answered, *I cannot; I am full.*

Again, shee said; *How old am I?* [Her Mother saith, she shall be *sixteen yeer* old in *September* next, 1647. Shee went on in her speech thus.] *Thirteen, fourteen, fifteen, sixteen: so long I have been a filthy sinner. Now I have been foure dayes in the grave, with* Lazarus [d], (shee having been four yeers in deep despaire:) *and now I am risen* [e], *to live with Jesus Christ, for ever, in glory. He led Captivitie Captive, and received gifts for men; even for the Rebellious* [f]. *He came to the poore Publican, that could but speak one word; not to the proud Pharisee, that us'd many words* [g]. *Jesus Christ said, The Cup that my heavenly Father gives me to drink, shall I not drink it* [h]? *He drank the dregs, the very dregs; and he had no sin; and shall the Saints think much to sip of the Cup, when he drank of it before us? The yoke of Christ is easie, and his burden is light; but the yoke of sin is heavy, and wrath is heavy. The yoke of Christ is easie, because Christ helps them to bear it himselfe, and that makes it easie. The Saints should have no sufferings, if it were not for their good* [k]; *els they should have no sufferings at all.* ([d]Joh.11.39. [e]Col. 3. 1. [f]Psal. 68. 18. [g]Luk.18.13. [h]Joh. 18. 11. [i]Mat. 11. 28. [k]Rom. 8. 28. 31.)

Christ comes leaping over the mountaines, and skipping over the hils; There's nothing in the soule, but

mour-

mountains of sin, and hils [m] *of corruption: he doth not come running, nor walking, but leaping and skipping, to a poor* [n] *bewildred soule: not to a garden ready trim'd: he trims it for himselfe, to abide in, for ever, for ever. If wee confesse our sinnes, hee's faithfull and just to forgive us* [o]. *One confession, and two things to that, Faithfull and just. Hee'l give water of life to them that thirst* [p]. *Not onely water, but water of life. He hides himselfe, that wee may seek the more earnestly after him* [q], *and that he may reveale himselfe more fully. I that was an enemy, am made an heire with Christ, to live in glory, for ever, for ever. Christ is my Brother, my elder Brother* [r]. ([l] Cant. 2. 8. [m] Luk. 3. 5. [n] Hos. 2. 14. [o] 1 Joh. 1. 9. [p] Rev. 22. 17. [q] Hos. 5. last. [r] Mar. 3. 35.)

How sweet are the Teachings of the Spirit to my soule! Sweeter then the Teachings of men and Angels: They may speak much to the eare, and that's well: but they could not say to my soule, Thy sinnes are pardon'd, and Christ Jesus loves thee.

These and moe heavenly expressions shee uttered in a humble gracious manner that same 15th day. The relating of them thus brokenly, cannot so affect the heart, as to have heard her selfe so tender-heartedly speak them. For this half hour or more of her now speaking, the Lord restored her hearing, wherein shee both saw and heard her Mother, as two days following shee saw and heard her Brother also, whom shee longed to see and heare, and was satisfied. And having thus spoken

'ſpoken what ſhee deſired then to ſay; ſhe ceaſed,
'and reſted. And then both her ſight, and her
'hearing were againe taken from her. Shee abid-
ing as aſleep, but it ſeems ſlept little, but in that
reſting time, much enjoying communion with Je-
ſus Chriſt, her ſouls reſt. So was ſhee ſilent from
that morning *April* 15. till the morning of the
17th day. The night following *April* 16. ſhee was
very ſick labouring for breath, as if ſhee would
have dyed.

April 17. being the laſt day in the week in the morning, *ſhee asked for water.* A little being given her to drinke, ſhee ſaid; *Give mee it freely: Chriſt hath given me Faith freely, and love freely, and joy in himſelfe.* And having drunk again, ſhee proceeded thus.

Wee love him, becauſe he loved us firſt [a]: *Wee rejoyce in him, becauſe he rejoyced in us firſt: Wee deſire him, becauſe he deſired us firſt. I could not beleeve that I ſhould be ſaved: but now, if men and Devils ſtood there, before my eyes, and ſhould tell me, I ſhould not be ſaved; I would not beleeve them. I ſee him that's inviſible; and look on him, whom I have pierced, and I mourne over him. Doe not you love him? if you ſee him, as I ſee him, you would admire him. A ſight of him would ſatisfie Nations. A ſparkle of him, is more glorious then the world* [b]. ([a] 1 Joh. 4. 19. [b] Phil. 3. 8. Mat. 17. 2.)

This day ſhee *asked* againe for Mr *Simpſon*, & for Mr *Jeſſey*. Shee anſwered her ſelfe, thus; *I cannot beare*

heare, and why doe I aske a Question. After this, shee remembring her Mother had told her that her Brother was come, shee spake of *her Joseph*, [for so shee called him,] and now shee was desirous to see him. And said; *Mine eyes have seen my heavenly Joseph, and why shall I not see my earthly Joseph? The "Lord hath opened my spirituall eyes, and why should "I not beleeve, that he will open my bodily eyes?* And "shee called for water to wash her eyes: and ha- "ving washed her eyes, her brother being present by her, shee saw him, and took him by the hand, and puld him, and told him of *the greatnesse of the love of Christ*, saying, *Why came he from the bosome of the Father; but to dye for sinners? the chiefe of sinners: and that makes the Grace great.*

Shee then told him, what condition shee had been in, thus (in a sweet humble manner;) *I was at the very brink of Hell; and Jesus Christ puld me out. And how can I but love him? He came for the disobedient, and unholy, and unthankfull: and for murmurers, as I have been* [a]. *If any one see and feel what I have seen and felt, they would take heed of murmuring against God and a Parent. You never murmured so much against God, and against my Mother, as I have done; Ah, ah, ah,* sighing and weeping as shee spake. *But I speake the rather,* (said shee) *that none should despaire: because I have found mercy* [b]. ([a] Mat. 9. 13. [b] 1 Tim. 13-16.)

I am not able to expresse how sweet that word is; Behold, O daughter of Jerusalem, thy King, Hah, (smiling

(smiling at that word,) *thy King cometh, meek, meek, cometh meek; riding on an Asse* *; *even on a Colt the foal of an Asse* †: *not on a horse ready trim'd: He comes to a wild Asses colt; to one unaccustomed to the yoke, as* Ephraim *was* ‖. *Yet* Ephraim *was a deare son, a pleasant childe. They cast their cloths on the Asse: He cast his skirt over me: not a skanty skirt: a skirt that covered all my filthinesse. My beloved is mine, and I am my beloveds. As an Appletree is among the Trees of the wood, so is my beloved among the sons* [d]. *What a pleasant thing is an Appletree, among the Trees of the wood? There's both Protection, and Provision: there's Protection from the heat, under his shadow: and his fruit was sweet to me; there's Provision. Christ is protection, a shelter: a shelter from the storme* [e]. *Christ keeps his Church himselfe. Men put others in their Garrisons: but Christ keeps his Church, his own self. I that was a far off, far off from peace, am made nigh, by the bloud of the Crosse* [g]. (*Mat. 21. 5. † Job 11. 12. ‖ Jer. 31. 19, 20. [d] Cant. 2. 3. [e] Isa. 4. 6. [f] Psal. 121. 4, 5. [g] Eph. 2. 13.)

Her brother spake aloud to her, to take somewhat to refresh her body. Shee then heard him, and answered, *I cannot; I have what I did desire; I have a crucified Christ: I am so full of the Creator, that I now can take in none of the Creature. I am filled with heavenly Manna* [h]: *I am sore from the crown of the head, to the sole of the foot. But let the Lord doe what he will with me: let him take me to his eternall rest, I am content: or leave me in this vaile of misery,*

I am

I am content [i]. *Thou art a free agent: Thou workest when thou wilt, and where thou wilt.*

Shee said moreover: *Let the Lord doe with mee what he will: if he throws me into hell, Ile be contented; because I have deserv'd it* [k]. *But his mercy will save mee in the day of wrath* [l]. ([h] Joh. 6. 33-35. [i] Phil. 4. 11. [k] Ezr. 9. 13. [l] 1 Thes. 1. 10. Eph. 2. 3-5.)

There's no sin separates the soule from Christ, but the sin of Unbeliefe [m]. *And this is all the Faith I look after, beleeving a full Christ, to a nothing Creature: a full Christ to a nothing Creature* [n]. *Nothing makes a difference between me, and the Devill, but free Grace, free Grace* [o]. *He hath not forgot to be gracious: he hath not forgot to be mercifull, though I often said, he had: He hath not forgotten to be gracious, though I said, he had* [p]. Shee prayed for her beloved *Joseph*, her brother, to this effect. *Blessed be* Joseph *of the Lord. The good will of him that dwelt in the bush, be on the head of* Joseph, *and on the top of the head of him, that was separated from his Brethren* [q]. ([m] Joh. 5. 40. [n] Joh. 7. 37. [o] Eph. 2. 1-8. [p] Isa. 49. 14, 15. [q] Deut. 33. 16.)

Shee asked for the same persons that shee had named before; and said; *They have sought the Lord for mee, desire them to praise and magnifie the Lord with me.* When these came, shee had ceased speaking, and then shee lay still without *speaking*, or *drinking*, till the 19th day: having not *eaten* any thing at all since the 27th of *March*, nor drunke

any

any thing at all, but two or three of her little cups of fair water, and that onely at once in two or three days, as is beforesaid.

April 19. Shee put her finger to her mouth, desiring *water*. And one cup was given her; then shee began, thus: *God is a refuge and a shield, from the stormes and tempests: He hath avenged me on my adversary,* (meaning, the Devill,) *that thought to be avenged on me: and I thought he would: but the Lord hath avenged me on him. Shall the unrighteous Judge doe justly,* [meaning, in avenging the widow on her adversary:] *and shall not the righteous Judge do justly? Yea a thousand times more*[t]. *Happy, happy, happy is the people that have the God of* Jacob *for their Excellency, and whose strength is in the Lord*[s]. *Behold, the Lord will come with a strong hand: He shall feed the flock like a Shepherd: He shall carry his Lambs in his arme*[t]. *I have born thee from the belly, which have carried thee from the womb, even to thy old age: I am he: and even to hoary haires will I carry thee*[u]. *He wait on him, that hides himselfe from the house of* Jacob[w]. ([t] Luk. 18. 6, 7. [s] Psal. 144. 15. [t] Isa. 40. 11, 12. [u] Isa. 46. 3, 4. [w] Isa. 8. 17.) *He hides himselfe from the House of* Jacob: *yet they were his people. Thou art worth the waiting for, if one should wait from the day of their birth, to the very day of their death: even one glimpse of thee is worth all. He that walks in darknesse, and seeth no light, let him trust on the Name of the Lord, and stay himselfe upon his God:* his *God, though he be in darkness, stay on* his *God.* [Isa. 50. 10.]

Bodily ſuſtenance being offered to her, ſhee not having eaten any thing at all during twenty-four dayes laſt paſt, nor drunk any thing at all but fair water, and but very little of that. Shee thus anſwered: *Doe you think, I doe not eat? How doe you think I live?* Being asked, what ſhee did eat? Shee ſaid; *No eye of man ſees it, but the eye of God. None could taſt the ſweetneſſe of the Manna, by looking on it, none but they that eat of it: or of the Honey out of the Rock. The redeemed of the Lord, are a Royall Prieſthood, a choſen Generation. He hath made us Kings and Prieſts unto God,* (1 Pet. 2. 9. Rev. 1. 6.) *More precious then Gold, Gold of* Ophir. *The Lord hath avenged me on mine enemy, that roared over mee night and day, to have devoured me; but he hath delivered mee. They that know thy Name, will truſt in thee, becauſe thou Lord never faileſt them that ſeek thee,* (Pſal. 9. 10.) *Before ſhee called* (meaning her ſelfe,) *he anſwered: whilſt ſhee was asking, he heard, and delivered me from all my feares.* Shee asked againe, will not Mr *Jeſſey* and Mr *Simpſon* come, *to praiſe and magnifie the Lord with mee?* they have prayed for ‘me. Then were her eares opened, that ſince *A-*‘*pril 6.* had been deafe, except onely at that time ‘that ſhee longed to heare that her Mother had ‘pardon'd her, and that ſhee might ſee and hear her Brother. For then ſhee being asked, whether ſhee deſired to live, ſhee heard, and ſaid; *I am contented with what the Lord will, though I would rather dye.* Being told, Mr *Jeſſe* and Mr *Simpſon* deſi-

red

red ſhee might live. *Doe they?* ſaid ſhee: *I muſt doe what the Lord will. The Cup that my Father gives me to drinke, ſhall I not drink it? Whether to live, or to dye.*

Her eyes ſtill being weak, and cloſed, ſhee asked, whether it was night or no? it was anſwered her, it was night. Shee ſaid; *There will be a day when there will be no night, but the Lord and the Lamb ſhall be the light, and walk in the midſt of it* [a]. ([a] Rev. 21. 23. 25. 3.) *The Lord hath delivered me from my enemy: from the roaring of the Lyon, that roared over me* [b]: *the Lord hath triumphed over him.* And ſpeaking of this, to her mother, ſhee ſaid: *Doe you not ſay, tis well mother? And praiſe the Lord? He is able to ſave to the uttermoſt, all that come to the Father by him* [c]. ([c] Heb. 7. 25.) *You may truſt me now Mother, and not be afraid of me,* (meaning, of hurting her ſelf with knife, or water, as formerly ſhee oft had attempted:) *for if no body look to me, the Lord will keep me. And the good Samaritan that heal'd my ſoule* [d], *will heale my body too.* ([b] 1 Pet. 5. 8. [d] Luk. 10. 33.)

To *Hannah Guy* that looked to her, and watched with her, ſhee ſaid; *The Lord will reward all your labour of love.* So ſhee lay down and ſpake no more till the next day at night.

April 20. at night, there being divers neighbours and loving friends come together to ſee her, Mrs *Collet*, Mrs *Caron*, Mrs *Dupper*, the *Relator*, and divers others, about twelve or moe, which greatly deſired to heare her ſpeak, being greatly refreſhed with what they had heard of her expreſſions. (the

Lord having been praised in her behalfe, both in that *Parish*, and in *Ab-Church* their neighbour-Parish, and els-where, where prayers had been put up in her behalfe;) shee now lying still, and had not spoken two dayes together since *April* 6.

These desiring if the will of God were so, that they might heare her selfe speak: shee lying with a linnen cloth over her eyes, which were very weak; the maid told her, Mr *Jessey* was there; (he being in the company, neer to her,) She then began to speak to him, and said; *O magnifie the Lord with me, for he hath delivered me from all my feares: not from one, but from all my feares* [a]. ([a] Psal. 34. 4.) This shee spake, as all that follows, with a low voice, in a humble, modest, melting manner, her teares sometimes stopping her speech. He and the rest, listned, and were greatly affected in hearing her. It cannot affect so much in hearing it at second hand, as if you had heard her selfe, with such brokennes of heart uttering it. Shee proceeded on thus, (which presently was writ down:) *He hath regarded the low estate,* * *the base* [b] *estate of his hand-maid. I rejoyce in him. I mourn over him, whom I have pierced* [c]. *It was not* Judas *or Souldiers so much, as I that pierced him. I thought I was the bad Theef: but he hath said to me as to the good Theef* [d], Thou shalt be with me in Paradise. *The earthly Paradise, was a Type of the Heavenly Paradise. That was fading and lost; but this endures for ever.* (*[b] Luk. 1. 48. [c] Zach. 12. 10. [d] Luk. 23. 43.)

O praise the Lord with me, for he hath heard mee,

and

and looked on me, the vileſt of ſinners, the worſt, the chiefeſt of ſinners: On me, that was rebellious, diſobedient, unthankfull, unholy; a murmurer, as much as ever the children of Iſrael in the wilderneſſe, (the teares oft trickling down, and ſhe ſtopping, through her weeping,) *and their murmuring kept them out of* Canaan [e]. ([c] 1 Cor. 10. 10.) *but though I have ſo murmured, he hath ſaved me. I was at the very pits brink, at the very brink of hell: and the Lord fetch'd me out. And is not he worthy of praiſe? The Lamb is worthy to open the Book. For none in Heaven nor earth, neither men nor Angels, could open theſe brazen gates, this iron door, this hard heart of mine, but he.* [putting her hand to her own breaſt.] *When I confeſt my ſin, he forgave me the puniſhment. I could never confeſſe my ſin, til now that he made known his mercy to me; though I ſought it diligently to confeſſe it.* Being asked when was this that ſhee confeſt her ſin? Shee ſaid, *Now ſince I ſaw his mercy. And now he hath made knowne to me his mercy. Nothing but the ſenſe of his mercy, could ever bring me to confeſſe my ſin indeed,* ([i] Luk. 15. 18.) *I would faine have got comfort by mine own workings, my own doings, or from a Creature, and I ſpake to men: but I never could get comfort by the creature, but the Lord himſelfe did it. I could not love him, till he made known his love to me: to me, the chiefeſt of ſinners. If all the ſins in all the world, were in one party, I thought it was all nothing to mine. I could not finde any in all the Scriptures that obtain'd mercy, that was in my caſe. Yet he hath ſhew'd mercy to me, the chiefeſt of ſinners* [b].

(g 1 Joh. 4. 19. h 1 Tim. 1. 15.) *O, that he should come from the bosome of the Father, to dye for sinners! for me, the chiefest of sinners: If all the men in the world should have told me, that Christ dyed for me; that my sins were pardon'd, I could not have believ'd them. But now, if all the men in the world, & Angels & Devils, should tell me they are not forgiven, I would not believe them.*

What pains did I take in going to men, to have them speak comfort to me, & they could not doe it. But Christ did it in a moment. They that know his Name, will trust in him: they cannot but trust in him i. *If the world knew him, they could not but love him. He is the chiefest of ten thousands* k. *He is more to be desired in his lowest estate, then millions of worlds, if millions of worlds were all in one.* (i Psal. 9. 10. k Can. 5. 10.)

Behold, O daughter of Jerusalem : *Thy King comes meek, that he might teach his people meekness. He came on an Asses Colt: not on a horse finely trim'd; to an untam'd heifer, unaccustom'd to the yoke; (to me,* that was ungodly, unprepared) *to* Ephraim, *that was as a wild Asses colt. Surely, after I was turned, I repented* l. *I could not turne to him, nor love him, till he shew'd his love to me, and turn'd me.* (l Jer. 31. 18, 19.)

Praise the Lord with me, that hath shew'd mercy on one in so desperate a case as I was in. I could set nothing before me, but curse, and hell, and wrath, night and day. O that others may heare what God hath done for such a one, (Ps. 66. 16.) *I would none may* DESPAIR *of Gods mercy, that hath done thus for me. If any did know what it is to murmure against God, and against*

a

a Parent, as I have done, and felt what I have felt, they would never doe it. (A like warning is *pag.* 24.)

"The *Relator* having heard shee now had not eaten any thing at all for twenty-foure dayes or more, and drunk nothing in all this time since *April* 6. but onely faire water; neither that, but two or three little cups together, once in two or three dayes. He desired her, if shee could, to eat, to preserve life: for when the Lord saith, *Thou shalt not kill:* he implies the Affirmative, *Thou shalt use all good meanes to preserve life.* (Jam. 2. 11.) And though he, and all those present, were so affected, even to admiration, in hearing a child so speak; yet he wished her to forbear speaking too much; because it spent her, shee being so very weak. Shee said; *In rest and returning shall I be saved, in quietnes and confidence shall be my strength* [m]. *I have Manna to eat of, he feeds me with hidden Manna* [n]. *It was pleasant to the eye* [o]: *but they felt no sweetnesse, by looking on it, but by tasting of it.* ([m] Isa. 30. 15. [n] Rev. 2. 17. [o] Num. 11. 11.) When shee ended her speech, shee desired he would praise the Lord with her; which he performed accordingly, those beforesaid being present.

[*Another time*, when one gave her a *Poesie*, shee looking on it, and smelling its sweetnes, commended the workmanship of God in the severall flowers: saying to this effect; *The flowers are all fragrant, and some more fragrant then others, they have different colours, and different smels: and all come out of the*

earth. So are the Saints, they all are in Christ, and in him they all are sweet and savoury: but are of different strength, and judgement. The strong should beare with the weak, and not despise them.]

April 25 being the *Lords* day, when many Christians were come to see her, amongst others, M^r & Mrs *Liggon*, the *Relator*, Mrs *Jones*, Mrs *Aires*, M^rs *Gr. Philips*, and others.

In like humble manner, her tender eyes being covered, and lying still, (as shee had kept her bed being very weak, since *April* 6.) with a low voice, as speaking to her selfe, shee said: *How sweet is it to my thoughts, that an infinite God, should be a Rock and a Refuge to a finite Creature! a sure Rock and hiding place from all stormes & tempests whatsoever*, Ps. 46. 1.

When the man was wounded by theeves, and lay by the way, the Priest and the Levite passed by: they passed by and helped not: The creature comfort failes: and then the good Samaritan *helps* [a]. *Christ saves, whom none els will or can: and when there's nothing in the Creature to move him. The wounded man did not first desire the* Samaritans *help. The deeper the wound is, the more honour to him that cures him. He set him on his own Beast, leaves him not to himselfe, to goe where he will: but brought him in, and gave two pence for him. I beleeve that holds out* Faith and Love [b]. *None cared for him, refuge failed, then Christ helps, and takes care for him* [c]. ([a] Luk. 10 35. [b] Gal. 5. 6. [c] Ps 27. 10.)

One speaking to her of her former condition, how far shee was then from hope ever to obtain mercy,

mercy, shee said; *If all the world should be saved, then it may be, I should be one; but els no hopes for me.* That Peter, Mary Magdalen, David, Manasses *were saved; it was nothing to me: no, if* Judas *should be saved, yet should not I. All their sin, and* Pauls *in Persecuting, and the Theefe on the Crosse, and* Judas, *and all I could read of, or heare of, if all their sins were all put together in one; yet all were not so bad as I. Yet I obtained mercy, that thought my time of mercy was past, & that I was damn'd already through unbeliefe. I said many a time, There's no hope in thy end: and I thought I saw it. I may say, It was good for me to be afflicted, I prize his mercies the more.* (Psal. 119. 69.) *All terrors could not humble me; but the sight of his mercy did. I could never be kindly humbled till then. It was not mine own sitting, or mine own humbling, but Christs sitting, and Christs humbling; when he looks upon such a one; that humbles. He comes with his power on the soule, and causeth the soule to beleeve.* (Eph. 1. 19.)

My tongue was not able to tell the misery I was in before continually; and now my tongue is not able to tell what love and mercy hath been shewed to me, I can never enough expresse his Name. I would faine have been dissolved, to be with him[d]. It was a hard thing for me to be content to live here still: but its easie for him to teach, to be willing to live or dye: and he hath taught mee[e]. ([d] Phil. 1. 23. [e] Phil. 4. 11. 13.)

I was so desperate, I cared not what became of me: oft was I at very brink of death and hell: even at the very gates, and they were open for me; and then Christ

shut

stout them, and fetch'd me out: as Daniel *that was in the Lyons den, but it was his mercy that stop'd the mouth of the roaring Lyon, and delivered me.* (Dan. 6.)

The hundreth and seventh Psalme; O that men would therefore praise the Lord for his goodnes, and declare the wonders that he doth for the children of men. *I would that* Psalm *were often read over. The goodnesse of God is unsearchable. How great is the excellency of his Majesty; that yet he would look upon such a one as I! I was full of Terror the week before I kept my bed: I rested not day nor night. I thought no death was bad enough for me. If all kinds of death were put together in one, it was too good for me. I walked continually as in fire and brimstone, for rebelling and murmuring against God, and against a Parent.*

When he hides his face, who is able to beare it? and when he gives quietnes, who then can trouble? [*Job* 34.29.] *I can testifie the truth of both these. He hath spoke the word to me,* Thy sins are forgiven thee; I even I am he that blotteth out thy transgressions for mine own sake, *Isa.* 43. 25. *Jesus Christ is unchangeable, therefore I was not consumed. Wee may say with admiration,* What is man, that thou art so mindfull of him? or the son of man, that thou so regardest him? thou madest him lower then Angels [a]. *Jesus Christ took our nature, to take part of our sufferings; and that we should follow him in sufferings, & not think strange. Wee have not a High Priest, that cannot be touched with a feeling of our infirmi-*

[a] *Psal.*8. is meant of Christ; as *Heb.*2.6. to 18 vers. proves.

firmities [b], but he was made like to us, that he might sympathize with us. [b Heb.2.17,18. & Heb.4.15.] Blesse the Lord, O my soule! Which forgiveth all thine iniquitie; and healeth all thine infirmity. In my misery my flesh and my bones pined, and consumed away, and I was neer to death. [the Lords chearing the heart doth good like a medicine:] I now recover, strength. I read the Scriptures from a childe: but I understood not what I read till now, that I had the Teaching of the Spirit.

He is worth the waiting for him. There is a blessing pronounced to such, Blessed are all that wait for him. I did not wait patiently for him. I was weary, and could wait no longer. But he is not weary: He faileth not. He lets the Creature goe his way for a time, for his own good, to humble him more, and shew his mercy the more. He hath him in a chaine, and the enemy in a chaine. So he hath the soule, to dispose of it. (My times are in thy hands:) that he might magnifie mercy indeed, and free love indeed. No soule ever was as I have been: I am sure of it. If all the sins of all sinners that I read of, or heard talk of, were in one, it were all short of me. And yet tis his goodnesse that such a one as I, should obtaine mercy. I wish all may take heed of * cēnsuring the vilest creatures that are, seeing the Lord hath done thus for me the vildest Creature: but pitty them with teares of bloud.

*The like expressions were by H.T. another in London, in sickneſſe, July 1. 1646.

One asked her, how long it was since her hearing was restored to her? She answered, A few days agoe,

ago, I asked if Mr Simson and Mr Jesse would come to praise the Lord with me? and I found it was restored at that instant.

Part of a former *Conference* between her, and another young Gentlewoman, Mris *A.* whilst both were in despaire. They met in *Lawrence Pountney*, to hear the Lecture, before it began, Mris *Sarah* saw one walk about and about in a sad habit, and went to her, and asked her *how shee did*, shee answered; In as sad a condition as ever was any.

Mris *Sarah*, *None is in a Condition like to mine.* So they sate together; and after that, they went together, and spake further of their sad conditions: each counting their own state the worse.

Another day, Mris *A.* said, The Lord knows, that knows all things, that I would rather then all the world, that I were in your condition.

Mris *Sarah W.* answ. *But if you knew, how desperate my condition is, you would be afraid to change place with me, for you know not my sad sorrows. None in the world can compare with mine. Except you would desire to be in hell, you would not desire to be in my condition.*

Mris *A.* I must be damn'd.

Mris *S. I am damn'd already, from all eternitie, to all eternitie: its not to doe, but tis done already.*

Mris *A.* I was a great professor, but I was but an hypocrite, and an hypocrites hope shall perish.

Mris *S. I have bin an hypocrite, a revolter, a backslider.*

Mris *A.* I know it shall be well with you.

Mris *S. As well as it was with* Judas, *who repented,*

ed, and hang'd himſelfe: which I muſt do, before I ſhall be free from theſe torments.

At their parting, for a farewell, M^tis *A.* ſaid, I think I ſhall periſh ere I ſee you againe.

Yet the Lord ſpared her, and ſhee came to her againe: and they were ſomewhat gladded to ſee each other againe, that could be ſenſible, each of the others condition.

To ſadded ſoules, ſome joy it is, to have companions.

Shee had another *Conference, April* 24. 1647. ſince ſhee was comforted, with another *Maid* being in deep deſpair, that had heard of her former *deſpair*, and her late *comforts*. The words were to this effect.

Maid. I am darkened in underſtanding, and I am tempted to beleeve there is no God, nor no Creation from God.

M^tis *Sarah W.* anſ. *So was it with mee, I was ſo tempted: The very Creation ſhews there is a God* [a], *and yet I could not beleeve it.* ([a] Rom. 1. 19, 20.)

Maid ſaid: Some kept a faſt for me yeſterday, and I remain as I was ſtill, and therefore I am the more terrified, that no prayers ſhalbe heard for me.

M^tis *Sarah W. So was it with me; I was ſo terrified when there was no anſwer of prayers for me, when many dayes were kept for me: But I was rather worſe then better. For I knew no prayers ſhould be heard for a damned Creature. I concluded, I was rejected. But the Lords time is the beſt time to give an anſwer* [b]. ([b] Pſal. 88. 9-16.)

Maid.

Maid. I have resisted the Spirit. The Lord hath spoken mercy to me, but I have resisted it.

Mrs *Sarah W. The day of Sealing was not come: then you could not resist that work when he comes with power* [c]: *els you would make God weaker then you. God would bring you this way about, and hides himself, when you have grieved the Spirit, that you may seek him the more earnestly: and that he may give you the surer comforts; and to make himself a glorious Name:* as in *Isa.* 63. 10, 11. *They rebelled, and vexed his holy Spirit, therefore he fought against them, as an enemy. Then he remembred the dayes of old, when he led them by the right hand of* Moses, *dividing the water before them, to make himself an everlasting Name. That led them through the deep. So through the deepest troubles, till the Spirit of the Lord causeth them to rest, to make himself a glorious Name. Though you have rebeld, and vex'd his holy Spirit, what could you doe more? yet saith he, I have carried thee all the dayes of old. Ile be your guide even to death.* ([c] Psal. 110. 3.)

Maid. Its not possible that such a one as I, should find mercy: I look every moment, to be swallowed up.

Mrs *Sarah W. But Gods thoughts are not your thoughts, nor Gods wayes, your wayes* [d]. *In the Wilderness* Israel *murmured, yet the Rock followed them, not they the Rock, but went from the Rock, yet the Rock followed them; and that Rock is Christ* [e]. *So this Rock will follow you in this your Wilderness.* ([d] Isa. 55. 8. [e] 1 Cor. 10. 4.)

Maid.

Maid. Its not possible; I finde such a wicked heart, that if it were not for feare of wrath or punishment, I should fall into all wickednesse.

Mrs *Sarah W. Now you shew you beleeve there is a God. You are not worse then* Peter *that so denied and forswore him, against his Conscience*[f]: *or then* Mary Magdalen, *that had seven Devils, was full of the Devill*[g]. *The* Theefe *on the Crosse, Persecuting* Paul, *that persecuted Christ, and my selfe, was so injurious and blasphemous—The chiefe of sinners, yet these found mercy. And what can you be more? You can be but a sinner, and the chiefe of sinners. He dyed for such. He is therefore cald* Jesus, *because he shall save his people from their sinnes. What people? those that were not a people, these he cals, and these he saves.* ([f]Mar. 14. 71. [g]Chap. 16. 9.)

Maid. I am no better for going to the means: and am ready to neglect all.

Mrs *Sarah W. I was so terrified, I was not able to goe to the meanes: and then I was terrified for not going to them. I had no rest in either. If I went, salvation was turn'd into condemnation to me. If I went not, it was death; I was on the Rack.*

Maid. None can be in a worse condition then I; full of feares.

Mrs *Sarah W. Of late my case was so, that if one had been all day burning in fire, they could not have been in a worse condition.*

Maid. I am in such extremities of late, I am even almost spent, and have nothing to relieve me by.

Mrs

Mrs *Sarah W. So it was with mee of late. When you are at the lowest, Christ is readiest to restore soule and body. If you see your selfe nothing; and see all fulnesse in Christ, you are the neerest to comfort* [a]. *The Lord hath done as much for me, as ever for any: as much as for the man that had the Legion of Devils in him: he was cloathed, and in his right mind; he hath cloathed me, and put me in my right mind, and set me at his feet* [b]. *God doth away our sins, as a thick cloud, but it wants manifesting to your soule. His time is the best time, therefore wait for him.* ([a]Mat. 18. 19. [b]Mar. 5. 15.

Maid. I am an ungracious creature: I cannot wait any longer.

Mrs *Sarah W. But the Lord waits on you. You think you are ungracious: and he waits to be gracious to such as you. There's as much of the power of the Lord seen in upholding a soule in such a condition, as in delivering it.*

Maid. I am utterly lost.

Mrs *Sarah W. Not in his account: you must be lost in your selfe, that you may be found in him: He came to seek and to save that was lost* [a]. ([a]Luk. 19. 10.)

Thus shee endeavoured the comforting another, with the *Consolations wherewith shee was comforted:* yet the poor soule went sad away. And shee being much affected with the others sad condition, pittying her, after shee was gone away; shee desired some that came to see her, to pray for that maid.

After this, came *another woman* to her, being also *in deep despair*; having heard of her former de-

spair,

ſpair, and preſent *comforts*: and complained to her of her ſad condition. To whom ſhee gave ſuch *ſuccouring Anſwers* for *upholding* and *refreſhing her weary ſoule*, as ſhee had done to the former: ſpeaking to her, till ſhee was very much ſpent.

Another that came to ſee her, having heard her ſo manifeſt her fulnes of joy and content in God, in ſuch high ſtreines: Told her, ſhee muſt expect a change, and had need to lay up in ſtore, againſt times to come. Shee anſwered, thus; *Sarah W. If I ſhould look to take out of my ſtore, I ſhould quickly be a Bankrupt, a Prodigal, and ſpend it quickly.* But Chriſt hath in ſtore for me. *All my freſh* [b] *Springs are in him.* ([b] Pſal. 87. 7.)

May 2. being the Lords day: Many that had heard what the Lord had done for her ſoule, came to ſee her, and heard her in a humble ſort, with a low voice, (being very weak in body) magnifie the Lord and his Grace to her ſoule. To one then, ſhee ſaid as followeth, (which was preſently writ.) *O magnifie the Lord in my behalfe, that daily compaſſeth me about with ſongs of deliverance. I could not endure, but that I ſee him that's inviſible. I could not ſee him, but that he ſaw me firſt, and gave me faith. He loved me, and waſhed me in his bloud,* (Rev. 1. 5.) *He loved me before I was waſhed: and becauſe he loved me, therefore he waſhed me.*

He was tempted as we are. He had no need to be tempted, but to ſuccour tempted ones, ſuch poore creatures as I. He takes delight to ſuccour ſuch poor ſoules.

It's our Fathers good pleasure, to give us a Kingdome. It's his good pleasure, he delights in giving us a Kingdome. (Rom.8. end) *Its neither height nor depth, neither Principalities, nor powers, nor any other Creature, that shall separate that soule, that's in union with him. He hath bound the soule to himselfe, with the cords of love, and there shall be no separation from it.*

May 3. In the morning, one having spoken to her, shee thus answered: *I am not onely fild with the Spirit, but, if one may say it, drunk with the Spirit: it overcomes me.* [Alluding, it seems, to Eph. 5. 18. *Be not drunk with wine,—but be fild with the Spirit*; or to *Act.* 2. 15-17. *These are not drunk—but the Spirit is powred out upon them.*]

One said to her, Your enjoyments are more then of many Saints, if theirs were put together in one.

Shee answered; *My sufferings have been more then of many. Christ is faithfull in all he hath spoken: he will not faile in one promise. He saith, as our sufferings abound, so our Consolations abound*[a]. *There's many Saints have lived threescore yeeres, that have not suffered so much as I have done in one moneth. The Lord was my Shield at my right hand, therefore no hurt could come unto me. Christ is in me, the hope of glory*[b], ([a] 2 Cor. 1. 5. [b] Col. 1. 27.)

The God of peace shall tread Satan under our feet shortly[c]. ([c] Rom. 16. 23.) *He shall doe it, he hath done it: I see it done. Though he was strong that possessed this house, a stronger then he hath dispossessed him, and possessed*

poſſeſſed it himſelfe [d], ([d] Luk. 11. 21.) *None could doe it but himſelfe: it was too hard for men or Angels. I am ſilent at the Goodneſſe of God. If I had the tongue of men and Angels, I could not tell the terrors formerly, nor my preſent enjoyments.*

Many ſtrangers (good and bad) came to ſee her, amongſt others, there came one with *Crochets:* and when ſhee was ſilent, vented ſome, to others preſent: at the hearing whereof, ſhee was troubled and ſweat; and at laſt ſhee burſt out, ſaying: *Let them that have received Chriſt, as the Truth is in Jeſus, ſpeak of nothing, but the freeneſſe of the love of God; and of a full Chriſt, to a nothing Creature: and not of whimſies.*

May 4. When Mrs *Langham*, Colonel *Langhams* wife, with ſome other, came to ſee her, and ſpake to her, deſiring to heare of the dealings of God with her: *ſhee anſwered*, telling her of Gods abundant Goodnes to her, to this effect:

Jeſus Chriſt found me, and loved me, before I could love him. He came to me, in the moſt diſconſolate condition that ever ſoule was in. When I muſt either be delivered, or be deſtroyed, I could abide no longer; then Chriſt came. Chriſt is my life, and my life is hid with Chriſt in God [r]. *And when Chriſt ſhall appeare, I ſhall appeare with him in Glory,* ([r] Col. 3. 3. 1 Joh. 3. 2.) *How admirable is it, that he ſhould dye, to give mee life! He is to be admir'd in his Saints. He came to give Faith to a faithleſſe ſoule; and to ſoften hard and unbeleeving hearts. He brought ſuch as were aliens and*

enemies [1], to be neer in himselfe: and is not this to be admir'd? ([1] Col. 1. 21.)

He first finds the soule, and then the Spouse saith, Shee had found him whom her soule loveth. He destroys selfe; righteous selfe, and all selfe, that he alone might have the glory. He leaves nothing for the Creature to boast in. Its his Wisedome, that he alone might have the Glory. Turne thou me, and I shall be turned; Heale me, and I shall be healed; Convert me, and I shall be converted; So my soule hath found by experience.

One told her, Its said; [2] Turne yee, why will yee dye, O house of Israel? ([2] Ezek. 18. 31, 32.)

Shee answered; Its Christ that comes with a power in the Word, and turnes them. And the Church knew her own unsufficiency to returne, and therefore shee saith; Turne me, and I shall be turned [b]. Behold, he comes leaping over the mountaines, and skipping over the hills. He makes rough places plaine; and raiseth up valleyes [c]. Its easie for him to pardon mountainous sins, multitudes of sins, as one sin. He came to me, and pardon'd me, though my sins were as the stars in Heaven for multitude. He hath delivered me, from the hard bondage, wherein I was made to serve. He appear'd to me in the dark and thick Cloud, a thick Cloud indeed; One beam of the Sun of righteousnesse, dispeld it in a moment. What a sinfull creature was I? I never read of any that was in so desperate a condition as I: And he hath delivered me, from all my feares: not from one or two, but from all my feares. Therefore I desire high and low, rich and poore, to magnifie the Lord,

Lord, and to praise his Name in my behalfe: that he hath looked on the low and base estate of his handmaid. His works praise him; his Saints blesse him, (Ps. 145. 10.) *Especially the work of the New Creation in the soule. I could beleeve nothing before, but that there was no Hell but in this life: I had no rest; no rest in hearing, nor reading,—and then he made me rest on himselfe* [d]. ([b] Jer. 31. 18. [c] Luk. 3. 3. [d] Mat. 11. 28.)

And though I was weary and faint, He was neither weary nor faint: His wrath is but for a moment: but of his goodnes and mercy, there is no end. He layes the foundation, and he builds up. Its I the Lord doe all. He bare me, and carried me, and did at last deliver me. This Rock followed me, though I was not aware of him. The Sun of righteousnesse arose, with healing, under his wings, and the day-star arose in my heart [e]. *It was a dark heart till he arose, and then he made it light. Christ suffered for me: He needed not to suffer, and be tempted,* but to succour *such as* mee *that was tempted* [f]. *I never had rest, till I saw my selfe crucified with Christ* [g], *and that my sins pierced him: and there came out of his side, a fountaine of bloud, for the guilt of sin: and not onely so, but a fountaine of water, to wash away the filth of sin: to wash away all my filth. There's enough in him, not onely to justifie, but also to sanctifie* [h]. ([e] 2 Pet. 1. 19. [f] Heb. 2. 18. [g] Gal. 2. 20. [h] Joh. 5. 6.)

The life that I now live, is by the faith of the Son of God, who hath loved me, and given himselfe for me: though before, I was an unbeleever, and unholy, and

unthankfull, and a murmurer, and every way sinfull: yet now *hath he lov'd me, and washed me. And is not he to be prized and admir'd of all his Saints? And his Name to be had in everlasting remembrance? He proclaim'd his Name to be Mercifull, and Gracious, abundant in Goodnes, and in Truth; and that to sinners, to the chiefe of sinners,*

May 4. 1647. The same day at evening, when some came to see her, Mr *Jessey*, and M^ris *Palmer*, wife of the late Minister there in *Lawrence Pountney*, who with Mr *Palmer*, had known her soule in affliction. One telling her, M^ris *Palmer* was glad to heare of Gods goodnesse to her.

M^ris *Sarah* said: *I desire that* Mr Palmer, *and you, and all Gods people, may praise and magnifie the Lord for his goodnes, in looking down on the* 1* *base estate of his handmaid.* (1* Lu. 1. 48. ταπείνωσιν. so *Mat.* 23. 12.)

M^ris *Palmer* said: After what manner did your comforts come in to you?

M^ris *Sarah. My earthly tongue cannot expresse, what I felt, its beyond expression. I was in such extremitie, that either deliverance must come, or I must perish, I was able to hold no longer. Then I fell into a Trance.* [This was *April* 6. at night] *I lay in visions. And in that time, the Spirit of God was powr'd in upon mee. And then Jesus Christ was presented to me, as crucified for my sins; I saw it; and my selfe crucified with him: and when I saw a glimpse of his love, then I mourned bitterly for my sins; and never truely sorrowed for sin, till then. I never mourn'd for sin, as sin, before. But then*

I mourn'd bitterly [k]. *And now praise the Lord with mee and let us magnifie his Name together.* ([k] Zach. 12. 10.)

Mris *Palmer.* Are you not desirous to enjoy your inheritance?

Mris *Sarah. Yes. But Christ hath taught mee by what I enjoy, to submit to his will. My terrors so long, were nothing to one moment of mercies. All the miseries I endured, though they were very great, were nothing to one glimpse of his mercy.*

Mris *Palmer.* How are your thoughts acted? what are they acted upon?

Mris *Sarah. A living active Christ, in a dead passive creature, makes it act to God* [l]. ([l] Gal. 2. 20.)

For a farewell, shee said; *Rejoyce in the Lord with me.*

Mention was made before, that from the 27th of *March*, to the 21. of *April*, in those 24. dayes, shee had not eaten at all: and her drink had been onely two, or three, or four little cups of fair water, once in two, or three, or in four dayes together. Some having spoken of this, others have counted it a forgery, or pretence: By such injections, *the Enemy* would obscure and darken the Works of the *Great God* of Heaven. But many Godly Ministers and Gracious Saints, that know Mris *Wight*, and the *Maid*, and this Daughter of *Abraham*; have ground to judge, they truely feare the Lord: and that they dare not lye, but abhorre lying. Now the *Relator* by conference with them, hath it from their own mouths, that

from the time of her ceasing to be in *Trances*, and to be *deaf* and *blind*, (which was *April* 19.) to the day of the writing of this part of the *Relation*, being *May* 5. shee hath not taken so much sustenance, as shee did take in that time from *March* 27. to *April* 19. [And from *May* 5. till *June* 11. [being the longest day in the yeare] lesse then that from *April* 19. The *power of God* appearing therein wonderfully to the beholders, in upholding her full 75 dayes without one crum of bread or meat, and with so little drink;] Shee not being able to eat, or to drink more then shee did, but against her stomack. When shee by urging, yeelded to take somewhat, shee could not keepe it, but presently cast it up. Shee never lov'd to drink, *strong waters*, nor *strong drink*, from her infancy.

And when the *Relator* was told, they could not get her to take of a *Cordiall* that was sent to her from a *Lady* that had been with her, (as they judged, by the direction of Dr *Debate*, or of Dr *Worsley*, whom the Lady had lately sent to her:) *he* perswaded her to take of it, and put it to her mouth: But shee said, *Shee could not: and said that the smell of it made her sick.* Which caused him to forbear further urging of her.

When lately one desired her, if shee could to take some sustenance. Shee answered:

I would, if I could, but I cannot, it makes me sick to think of it. Jesus Christ feeds me.

May

May 2. One asked her, if ſhee would drinke. Mris *Sarah* anſwered: *I cannot: I have Jeſus Chriſt, I have enough: he feeds mee with delights—He not onely hath drops; but he flows in of himſelfe.*

Shee was further urged to take ſomewhat: Mris *Sarah* anſwered: *Shee deſired not to be urged: God hath given me food for my ſoule, when my ſoule was well nigh ſtarving for want of food: but God hath given me Chriſt to feed upon: and his fleſh is meat indeed; and his bloud drink indeed* [n]: *God hath wrought a miracle, in delivering my ſoule. And if that he hath appointed life, he will give me ſtrength to take in the one, as well as the other. Now I am worſe when I take it.* ([n] Joh. 6. 55.)

May 3. When ſhee was wiſh'd to drinke: Mris *Sarah* anſwered; *I have wines well refined, no dregs are in it. Its pure; that's the purity of Chriſt. He gives me not cups full; but he hath me into his wine-cellar* [o], *and fils me with flaggons.* ([o] Can. 2. 4, 5. Old Tranſl.)

May 4. Mris *Palmer* deſired her, that ſhee would take ſomething to uphold her, that ſhee might be an inſtrument of Gods glory, that had done ſo much for her.

Shee anſwered; *What ever is for his glory, he will enable me to doe it: If it be his will, that I ſhould continue, he will give me power to take in the Creature.*

May 5. Mris *Palmer* came againe to her, being very deſirous to further her to eat or drink ſomewhat, to nouriſh her.

Shee gave ſome ſuch anſwer as is beforeſaid.

Mris

Mris *Palmer* said, What promise have you, that any should live without food?

Mris *Sarah* presently answered, *Man lives not by bread onely, but by every word that proceedeth out of the mouth of God* p, (p Mat. 4. 4.)

Mris *Palmer.* Whats meant by *Word* there?

Mris *Sarah. I think tis meant of Christ his love and mercy and goodnesse to poore sinners: and thats enough for any soule to live upon.*

Mris *Palmer* answered. Its enough for the soule: but how shall the body doe?

Mris *Sarah. If it be the will of God, that more of his power* q *shall be seen in sustaining me, with so little: his will is good.* (q 2 Cor. 12. 9.) [Shee having said before, that they saw, that when shee took somewhat, that it made her sick.]

Mris *Palmer* asked her, Doe your comforts remaine still as cleer and fresh, as at first?

Mris *Sarah* answered. *Yes; I have a standing River, continually to drink of.*

Mris *Palmer* ask'd, Doe you sleep quietly without Dreames?

Mris *Sarah* answered. *I have dreames: and sometimes I dreame of the free love of God towards me. But once or twice I dreamed of the former terrors I was in; and I trembled exceedingly, and the bed shook under me exceedingly. But I awaked, and presently all was gone. For he is unchangeable; yesterday, and to day, and the same for ever* r. (r Heb. 13. 8.) This was *May* 5. 1647.

At the former Conference with Mris *Palmer*, the *Relator*

Relator was present, and then writ. Both the former and the latter, Mris *Palmer* her selfe writ, from whom the *Relator* had it: and compared both together.

To another shee declared what torments shee had undergone for a *moneth* together, before shee was forced to keep her bed: (which hath been ever since *April* 6.) How shee walked in terror day and night; what a Hell shee had in her Conscience, and was tempted to beleeve there was neither God nor Devill, neither Heaven nor Hell; but what shee felt in her Conscience: And therefore if shee were but out of this life, there was an end of all her torments. And hence shee sought to beat out her braines, against the wall, many times: and thereby was bloudy and sweld. And sought to cast her selfe down from steep places: and got knives and other things to kill her selfe withall; but was miraculously preserved: because the Lord had a favour to her, in her base estate. But then shee thought, If Christ should come in to her, it was as if he should goe into a dunghill, into a carraine. That shee was tempted to blaspheme God, and had much adoe to keep it in: especially the last day of her souls affliction. Wherein shee was very *forcibly urged to blaspheme God and dye, and so be out of her Torment*; which yet shee refused to speake it out: till at last, shee could no longer withhold, but was even ready to utter forth that blasphemy: and even then was *her Tongue smit*, that shee could

could not speake. Shee told moreover that shee usually every morning formerly was wont to read above twenty Chapters, and so would have still'd her Temptations; but was not a jot the better. That shee could remember nothing of what shee had read, but the *judgements*, and they were laid open to her: But all the *promises* were seal'd from me, *said shee. One day I was tempted to throw my Bible into the fire, and I threw it from me, but it fell not into the fire. But for this I was sore tormented, that I would have throwne it into the fire.*

Another time in my trouble, I said, what I was urged to say; it was this; *If the Lord will not save me, let him doe what he will with me: Let him damne me. But afterwards, I was greatly terrified for it, that I should bid him damne me.*

And now shee saw the evill of yeelding to such Temptations: shee thought to have had ease by yeelding: but shee was the more terrified for her yeelding. And yet the Lord magnified his mercy to her; when shee thought, that by such yeeldings, God would surely damne her. [O the depths of Satans wiles; and O the greater depths of the Goodnes of God! even to such seduced soules!]

Shee further said; *That the same day wherein shee was forced to lye downe* (viz. *April 6.*) *shee was taken in all her body: All was shaken, and shee trembled exceedingly. That her hands were clinch'd up together, and so were her feet, as if it were by the Cramp; and her mouth was drawn up, as a purse; and her eyes were*

with

with the eylids folded up and closed; and her hearing was taken from her; and shee had no motion nor desire of any good. Mine own eyes (said shee) *pittied not my selfe, and just then was the time of love* [a]. *And then the Good Samaritane, then Jesus Christ came, and powr'd in wine and oyle, when I had most need. I may well say, He is a refuge* [b], *a very present help in time of Trouble.* ([a] Ezek. 16. 8. [b] Psal. 46. 1.)

May 7. Was *another Conference* between her and the *Maid* before mentioned *April* 24. which was at that present taken by the *Relator.*

M^ris *Sarah W. How doe you? Have you not found him yet, whom your soule loveth?*

Maid told how long shee had been thus, and yet was no better, and how sad her case was.

M^ris *Sarah. I have been in as sad a condition ever since I was about nine yeers old. And that daughter of* Abraham *whom Satan had bound loe those eighteene yeers* [c], *yet Christ healed.* ([c] Luk. 13. 11.)

Maid. But he will destroy me.

M^ris *Sarah. How dare you say so, when Christ saith, He came not to destroy* [d] *sinners, but their sin: but to save them, such as you and I.* ([d] Luk. 9. 56.)

Maid. Hee'l save them he hath chosen, but I am none of them.

M^ris *Sarah. Dare you enter into Gods secrets? Who made you of his secret Counsell* [e]*? Secrets belong to God.* ([e] Rom. 11. 34. Deut. 29. 29.).

Maid. Aye, but I would not hearken.

M^ris *Sarah. Its neither in him that willeth, nor in him*

him that runneth, but in God that sheweth mercy [f]. ([f] Rom. 9.16.)

Maid. But I resisted when he would.

Mrs *Sarah. Your time was not come: for if his time had been to have come, its not all your power, that could hinder his power.*

Maid. I put out the light, and I walked contrary to his way.

Mrs *S. You were not in the light, nor true way, till you have Christ. He is the light* [e]*, & the way.* ([e] Jo.1.9.)

Maid. I can doe nothing as I should.

Mrs *S. If you had done all, yet you might be but as the young man in the Gospel, that said; All this have I done: Yet he wanted one thing: So you want one thing, the sealing of his love to your soule. You must lye low before God. Its Christ that both throws down, & Christ that raiseth up* [d]*. He did both to me.* ([d] 1 Sam.2.6.)

Maid. My heart is desperate.

Mrs *S. The heart of man is deceitfull above all things, and is desperately wicked* [e]*. Its the depth* [f] *of misery, cryes to the depth of mercy.* ([e] Jer.17.9. [f] Ps.130.1.)

Maid. I am blind and see not the depth.

Mrs *Sarah. Your eyes are blind yet; and Christ came to open the eyes of the blind, not of them that see, but that are blind* [g]*. Its Christ must wash you with cleane water; He must give it, and he will work* [h]*, and who shall let him.* ([g] Luk.4.18. [h] Isa.43.13.)

Maid. But I resisted, and such must be willing.

Mrs *S. But thats in the day of his power, then they shall be willing* [i]*. My body is weak to speak to you, but my*

my Spirit is willing[k]*, becauſe he hath made it willing, in the day of his power.* ([i] Pſ. 110. 3. [k] Mat. 26. 41.)

Maid. I have gone many a weary ſtep to get comfort, but can get none.

Mris *Sarah. Chriſt was weary for you, to ſympathize with you. The ſtrong man poſſeſs'd me, till Chriſt came who is ſtronger, and diſpoſſeſs'd him*[l]*. And ſo will he do to you.* ([l] Luk. 11. 21.)

Maid. I am in depths of miſery.

Mris *Sarah. Its not depths of mercy that cals for depths of miſery: but its depths of miſery cals for depths of mercy*[m]*. Now God would root you, and eſtabliſh you, and now Satan is moſt buſie with you.* ([m] Pſ. 130. 1.)

Maid. I am puld up by the roots.

Mris *Sarah. Chriſt will root you out of your ſin, and root you out of your ſelfe: and plant you in himſelfe. He will doe it.*

Maid. I ſaw God full of Glory in the firmament.

Mris *Sarah. He will make you and me to ſee him as he is, and we ſhall be like him in Glory*[n]*.* ([n] 1 Joh. 3. 2.)

Maid. But I cannot beleeve.

Mris *Sarah. I lay in unbeliefe, and could beleeve nothing, but that there was no God, and no Devill, and no Hell: till he made me beleeve in himſelfe: and the ſame power that did it for me, the ſame will doe it for you: for he is yeſterday, and to day, and the ſame for ever*[o]*: for he is unchangeable.* ([o] Heb. 13. 8.)

Maid. I had a glimpſe of God, but I have backſlidden from him.

Mris

Mris *Sarah. Say thus to God; Turn me, and I shall be turned: the Lord saith; Ile heale your backslidings, and love you freely*p. *Ile love you though you have backslidden, and heale your backslidings.* (p Hos. 14.4.)

Maid. He speaks it not to me.

Mris *Sarah. Why not to you, when tis free: to backsliders: And he is found of them that sought him not*q. *What can you say to this?* (q Isa.65. 1.)

Maid. That's to one in the first work.

Mris *Sarah. Its in the first work, and the second work too. He takes pleasure to work both the will and the deed*r. (r Phil.2. 13.)

Maid. The Lord forewarnd me, and I hearkened not to him, and now he is gone.

Mris *Sarah. This is nothing but sin and Satan, to hinder you from closing with the Scriptures that are set before you. Say to God;* s*Heale me, I have sinned. Heale my backslidings.* (s Job.34.31.Hos.14.2.4 Ps.41.4.)

Maid. I am no better for saying it, when I have no heart or Spirit to pray.

☞ Mris *S. Say it, though you be no better; because God bids you say it: Say it, and say it againe, till he heale you. It may be, he will come in, when you say it, if you can but say it with your lips: the everlasting arms of God, can reach you, when you cannot reach him; his are everlasting armes. He reach'd* Ephraim, *are you more wild than he? that was as a bullock unaccustom'd to the yoke?* Ephraim, *an untam'd heifer* t, *that snuf'd up the wind? Yet God tames him, and he saith, Turne thou me, and I shall be turned: Say you so to God.* (t Jer. 31. 18, 19.)

Mris

Mris *Sarah* having still kept her bed from *April* 6, till this *May* 7; and neither eat nor drunk all this while, but according to the proportion beforesaid; and being very weak and faint: the *Maid* was desired to forbear speaking any more, then unto her, and to come againe another time.

May 9. Being the Lords day, after both Sermons, these came to see her; Mr and Mris *Liggon*, the *Relator*, Mris *Dawson*, a Ministers widow, Mris *Berny*, of *Norfolk*, and many others; amongst which was a *Gentlewoman* in sad *despair*, that hearing of her, came to have speech with her, and had. The *Relator* writ then what was said after he came thither.

The Conference followeth.

Gentlewoman. The Devill Rules in me.

Mris *Sarah. Christ will fetch you from him, he will dispossesse him, and possesse himselfe.*

Gentle. I am under sin.

Mris *Sarah. Shall sin separate the love of Christ? God hides himselfe from the house of* Jacob: *though dear to him.*

Shee speaking low, one asked the *Gentlewoman* if shee did heare.

Mris *Sarah. O that you might heare* a *Christ speak to you.* a (Joh. 5. 25. Eph. 4. 20, 21.)

Gentle. I cannot beleeve I am justified: for such are sanctified: and so am not I.

Mris *Sarah. You speak of sanctifying. Its against the scope of the Scripture, to put sanctifying before justifying.*

ing. You should beleeve that God justifieth the ungodly [b], *thats for you to beleeve now; (and thence would arise your sanctification:) And that you cannot come to him except he draw you* [c]. *That all power is in his hand. He is greater then all: and none can pull you out of his hands. Devils, nor Angels, nor sin, can keep from him, when he will draw you.* ([b] Ro. 4. 5. [c] Jo. 6. 44. & 10. 29.)

Gentlew. None knows my condition, how desperate it is.

Mrs *Sarah. The heart is deceitfull above all things, and desperately wicked, who can know it* [d]? *He that hath Balme of* Gilead [e], *he, and he alone can heale it. None can wound the soule but himselfe: and none can heale it, but himselfe; I found that everlasting armes were under me, and kept me, though I knew it not. He taught* Ephraim *to goe, though he wist it not* [f], ([d] Jer. 17. 9. [e] Jer. 8. 22. [f] Hos. 11. 3.)

Gentlew. I am rebellious against him.

Mrs *Sarah. He ascended and gave gifts to men, even to the rebellious* [g]. ([g] Ps. 68. 18.) *The great gift he gives them, is himselfe; and from that great gift, are all other gifts, as all the streames are from the fountaine.*

If thou knewest that gift of God, thou wouldst aske it, and he would give it [h]. ([h] Joh. 4. 10.) *Shee had a vaile before her heart, but he took it away, and he gave her to aske; shee could not aske, till then.*

I found that no other sin separates from Christ, but unbeliefe; and did he come to finde faith in earth, in earthen hearts [i]? ([i] Luk. 18. 8.) *there's nothing but death, and unbeliefe, and envy, and rebellion, and all*

manner

manner of evill, till Christ came; and he gave faith to me, he found it not.

Qu: In what manner was his giving faith to you?

Mris Sarah. At first I saw cleerly, Christ crucified for my sins. It was neither Judas, nor Pilate, nor Herod, nor any other, so much as my sins. That he was the scape-goat, that bare them all away into the Wildernesse of forgetfulnesse, never to be remembred any more [k]. ([k] Levit. 16. 21.) I cannot tell my misery how great it was: and I cannot tell the mercy, that a full Christ came to such an empty creature; to such a one as I, that was as Ephraim, an untamed heifer, unaccustomed to the yoke. Then his Name was proclaim'd to me, that he was a Saviour, to save sinners: mercifull, gracious, long-suffering, abounding in goodnesse, and abounding in truth, to fulfill all that mercy and goodnesse: and he is the way to the Father. Ah! that he should love such a one, and marry such a one! that was a murmurer, disobedient, unholy—Such a one God was pleas'd to make an object of mercy. There's an end of my misery, though I thought, there was no end of it: but there's no end of his mercy; my misery, was the misery of a creature; but his mercy, is the mercy of a God, and there's no end of it. I was brought as low, as the lowest hell. The gates were open to receive me: that then mercy should come to shut them! that Christ came to fetch me out! He is good, and doth good: not to them that are good, but he makes good; nor to fill them that are full; but to fill them that are empty. Ile leave in them an afflicted and poore people, and they shall trust in the Name of the

Lord: they that are afflicted and poore, its they *shall trust in his name*[l]. ([l]Zeph. 3. 12.) *And whats his* Name? *but forgiving iniquity, transgression, and sin. I made thee rest, from thy hard bondage, wherein thou wast made to serve: hard bondage, and made to serve this hard bondage*[m]. ([m]Isa. 14. 3.) *Yet God delivered, when none els could. In the first verse, the* LORD *will have mercy on* Jacob, *and will yet choose* Israel. *I had no will, nor no desire to him, nothing but perverseness and wretchednesse, as in* Israel. *I might speak and speak a long time, dayes and weekes, and moneths, and not able to tell all my misery. The Lord loved me, and he chastend me: as he saith to* Laodicea, *As many as I love, I rebuke and chasten*[n]. ([n]Rev. 3. 19.)

Gentlew. All afflictions are for good to them that love God: but they bring me no good at all.

Mrs *Sarah. I warrant you* David *could not say, His afflictions were good for him, when he said,* They are gone over my head, my heart failes mee[o]. ([o]Psal. 40. 12.) *But it was afterwards that he said,* It is good for me to be afflicted. *The Prodigall, whilst he was in his sin and misery, could not say,* it was best for him. *But how did his Father & friends rejoyce afterwards*[p]? ([p]Luk. 15. 32.) *I desire all the Saints might rejoyce as much for me, as they did for him. Christ came to seek and to save that that was lost. I found it so. I read,* God is good to them that are of a pure heart, *and I was troubled at it; for mine was not pure*[q]. ([q]Psal. 73. 1.) *That heart is* pure, *that* he makes pure; *he* finds *it not pure, but he* makes *it*

[c] *pure.*

'pure. When I read, I read the promises, over and over, 'but I could remember nothing of them: but if I reade 'but a tittle of the judgements, that remained with me. I could remember the verse where they are. At last, the promises terrified me most of all; because they were for others, but not for me. None could burst these brazen gates, but Christ alone. I was worse then a Beast. Beasts praise God in their kinde. But I dishonoured him. But all this hindred not his love to me.

Would you love God first? or would you have him love you first?

Gentlew. I doe not love him.

M^ris *Sarah. We are by nature far from loving him: wee are* enemies *to him: God reconciles enemies* ¶. (¶ Rom. 5. 8-10.) *Its wee were enemies to* God, 'not God *an enemy to us. An enemy would not reconcile enemies. But God reconcil'd us, when we were enemies to him. We were then without God, far off, in the lusts of our flesh, fulfilling them; dead in sins and trespasses,* Eph. 2. *read it. When God comes with power, he quickens them that were dead in sinnes.*

Are you weary in your Condition?

Gentlew. I give over all meanes. I think it bootlesse to use any for me.

M^ris *Sarah. I found no help by any means, yet I went on. I was contented with nothing; to heare, or not to heare; read, or not read; pray, or not pray; no peace in any thing. I have great experience of that place,* If he give peace, who then can trouble? but if he hide away his face, who is able to bear it? ('*Job* 34. 29.)

You doe not seek him : and he saith; I am found of them that sought me not, that asked not for me. I said, Behold me, behold me, to a Nation that was not called by my Name', (' *Isa.*65.1.) *That's a place for a poore soule to ponder much upon. Wait a little while, and he will come*'. ('Hab. 2. 3.)

Gentlew. If you knew what sins I am in, you would not say so to me.

M^tis *Sarah. The bloud of Christ cleanseth from all sin; not from one sin, or two sins, but from all sins.*

Gentlew. When I went on in sin, the Devill told me, I was Elected.

Mrs *Sarah. The Devill saith no such thing, but, Thou art damn'd for ever.*

Gentle. I have been strangely deluded by him.

M^tis *Sarah. The sad Temptations and corruptions that deluded me! never any were in the like. I never read nor heard of any such as mine. But the Lord came in an acceptable time to succour me*". ("Isa. 49. 8.) *When I saw I had no good by good peoples speaking to me, nor their prayers for me; nor by all my reading, nor hearing; no good to me: I felt such horror, I thought hell to come, could not be worse then what I felt. I road to* Shrewsbury. *I would not hold the bridle; I would gladly the horse might stumble, or throw me in a ditch, and kill me: I let him goe where he would.* [Thus shee was thrown in a *ditch*, and when shee came to the *Inne*, she being all wet, would not shift her, nor dry her; but sat in the wet cloaths, because shee was weary of life, and would have been out of it.] *I would*

would not eat. I saw nothing but condemnation. I thought as I went, the earth was opening every foot: and that the stones in the streets would open, and swallow me up. I saw no other but condemnation. The more was my misery, the more is his mercy manifested. One moment of his mercy, swallowed up the depth of my misery.

Before, I could not eat, nor drinke, but I was troubled for it: I thought it was to me, as to some at Sacrament, that I did eat and drink my damnation.

Gentlew. I am not troubled at my condition, though I know, if I dye, I goe to Hell.

M^ris *Sarah. Are you not weary of your condition? Is it no burden to you?*

Gentlew. Yes, yes.

M^ris *Sarah. He is never weary, nor faint, in succouring sinners. Christ was weary, and was in all things tempted, as we are: yet he knew no sin: that he might sympathize with us, and succour us that are full* [c] *of sin.* (Heb. 2. 18.) *He hides himselfe from you. Ile* [c] *look to him that hides himselfe from the house of Ja-* [c] *cob. They are* Jacob, *his people, yet he hides himselfe* [c] *from them* [x]. *He hides himselfe, that wee might the* [c] *more desire him; as a mother from her childe.* ([x] Isa. 8. 17.)

Gent. I am fit for nothing, I can do no work.

M^ris *Sarah. I oft could doe none: and it terrified me, that I did none, when I could doe none: yet it terrified me night and day.*

Gentlew. I am not troubled, though I have no faith.

Mrs *Sarah*. *You can have no true rest, till you beleeve. If God set on the least sin to a young childe, it will terrifie it as much, as the greatest sinnes of one thats a hundred yeer old,* (as I have found.) *When he creates peace, there will be peace* y. (y Isa. 57. 19.)

Gentlew. Thats to his people he creates it.

Mrs *Sarah*. *He cals them his people, that were not his people; and her beloved, which was not beloved* z, (z Rom. 9. 25.)

Gentlew. There's no peace to the wicked.

Mrs *Sarah*. *All are wicked, till he makes them good. There's no peace to sin, nor Satan, but there's peace for the sinner; Christ is peace for the lost sinner* (Ep. 2. 14.)

Part of *another Conference* May 11. 1647. *taken at the writers coming in, it being begun before he came.*

G. There's no hope for me.

S. *There's hope in God, though none in you.*

G. Its said; *No temptation hath taken you, but that thats common to men* a. But that is, except they be given up, as I am; for their condition was not as mine is. (a 1 Cor. 10. 13.)

S. *He makes no such exception: some have been before in your condition; and he saith*, He makes a way to escape, *not that* way *you thinke best, but the way he thinks best*: that you may be able to beare it. *Christ bare burdens, that you might be eas'd, when 'tis too heavy for you* b. (b Mat. 11. 28.)

G. I cannot be affected with my case.

S. *Its God must give it*. Wee wrastle not with flesh

flesh and bloud, but with principalities & powers: *wee wrastle not with them in our owne strength, but in the strength of Christ, in the power of his might* [c]. ([c] Eph. 6. 10. 12.) [The party being silent and slow to speak, or to aske: shee put out fit questions to her; and so gained in, upon her answers.] *Is your sin so great, God cannot forgive you?*

G. God can forgive me, but he will not.

S. *God will graffe them in, because God can graffe them in, as he saith* [d]. ([d] Rom. 11. 23.) *No soule beleeves indeed that God is able to forgive it, but that beleeves he is as willing to forgive, as he is able.*

The Lord sware, saying, As I live, I will not the death of a sinner: but that he turne from his sin [e]. ([e] Ezek. 33. 11.) *and he turnes it, and it is turned. He sweares, he is willing; and yet you say, he is not willing. He proclaimed his own Name, that he is* Gracious—forgiving iniquity, transgression and sin: *and yet you say, he is not willing to forgive you. You beleeve not; The great sin Christ dyed for, is unbeliefe.*

" You have no will to him: *Its he that works both* " *to will, and to doe: and thats his good pleasure, its* " *because he is very willing to it.* Of his own will he begat us [f]. ([f] Ja. 1. 18.) *You see, how willing he is to it. You see your sin now, more then you did before: Did you see it so before?*

G. I was well enough, in my thoughts before.

S. *Its God that gives you to see it.*

G. The Devill can shew sin by the Law.

S. *The Devill can goe no further, then his chaine.*

The

The God of peace shall tread Satan under our feet, and that shortly (g. Rom. 16.20.) [c] *The Devill shall doe that, that turnes to good to Gods people.*

[c] *G.* Thats spoke to them, whose faith and o-[c]bedience was gone abroad through the world:

[c] *S. Did Christ dye for the obedient, or for the dis-[c]obedient? Christ dyed for the disobedient and rebel-[c]lious, that they might partake of his obedience. He dy-[c]ed for those* Romans, *not when they were righteous;* [c] *but while they were yet sinners, and ungodly, and ene-[c]mies, Christ laid down his life for them: and what* [c] *obedience was in such? Can you say, God will not give* [c] *you obedience? I warrant you their disobedience went* [c] *abroad first* [h], *before their obedience.* ([h]Rom. 6.17.)

G. I refused all meanes of my good.

S. What if you had us'd all meanes?

G. Then I should have been more obedient.

S. Then you would have thought, you were some body: Meanes should be used; But now Christ will be the more exalted, when you were so negligent. (*Isa.* 43.*end*)

G. When M[r] *Prig* taught on those words, *Arise thou that sleepest, & stand up from the dead, & Christ shall give thee light* [k]. ([k] Eph. 5.14.) I was moved at it, I perceived by his teaching, that *sin* was the *sleep*; & *ignorance* was the cause; and *repentance* was the *awaking*. And I thought I did repent; and I began, and saw sin in others, and saw how vile sins were, and had a great desire to God and heaven: sometimes I was so; and by little and little grew cold; I sin'd against Conscience; and now I walke not in light, but in darknes[l]. ([l] *Isa.* 50.10.) S.

S. Christ is light to them that are in darkneſſe [m]. *Who is it that awakens ſuch, but Christ? You have been a backſlider, & he ſaith,* [n]Ile heale backſlidings for my Names ſake. ([m] *Lu.* 1. 79. [n] *Jer.* 3. 22.)

G. Now in all my reading, and all I doe, I ſin.

S. You cannot number your ſinnes, and you cannot number his mercy. You will have the more cauſe to magnifie his Grace, if now he come in to you.

G. Now tis tedious to me, to read, or heare, I am ſo captiv'd.

S. They that are free, need not be redeem'd; he came to deliver captives [o]. *Neither you, nor ſin, nor Satan can awake; but Christ can awake, and will awake them that ſleep. No creature ſhall have a hand in his work, to have the praiſe of it: But his owne hand ſhall lay* [p] *hold on ſalvation.* ([o] Lu. 4. 18. [p] Iſa. 59. 15.)

G. I grew proud of it, that I knew more then others, and would be finding fault with others; when all was nothing.

S. I cannot beleeve, that ever any were beyond my condition, in ſelf, and ſin: yet hath he ſhewed mercy on me.

G. I cannot be ſorry for my ſins.

S. Hee'l ſhew you, that he dyed for your ſins: and then you ſhall mourne over him, as one mourines for his onely ſon [q]. *He doth not onely bid,* Be ſorry and turne to me: *But he turnes the heart, and makes it ſorry:* [r] *He was exalted to give repentance* [s], *and remiſſion of* [t] *ſinnes.* ([q] Zach. 12. 10. [r] Acts 5. 31.)

[t] *G.* What hopes have I, that have not repen-[t]tance?

[t] *S. You*

"S. *You have not repentance: He gives it to thoſe*
' *that have it not, not to thoſe that have it.*

G. I am unthankfull, undutifull.

S. *Think not of whats in you, but of what is in Chriſt for you: there's unkindneſſe in you, but kindneſſe in him. He gives a thankfull heart. His promiſe is to give a new heart. He ſaith,* Ile give it '. *You are ſtill remembring your ſinnes, ſtill be remembring mercie in forgiving ſins. Remember his kindneſſe to* Iſrael *in the Wildernes: ſtill they went from him, and ſtill he followed them*". *Hee'l work, and who ſhall let*"? *Neither ſin nor Satan ſhall let, when he will work. Remember that ſtil.* ('Eze.36.26.25.'1Cor.10.4."Iſa.43.13.)

Another Conference with an afflicted woman, *that heard of this mercy, and came to her May* 12. *Shee ſtill remaining in Bed, very weak and ſpent, as before-ſaid.*

VVoman. Being asked how it was with her: ſhe ſaid; *I cannot beleeve.*

S. *Its his work to give to beleeve, that dyed for ſinners.*

VVoman. Its not for me.

S. *Its for chiefe of ſinners, for* Mary Magdalen *that had ſeven Devils*". (" Mar.16.9.)

Woman. My heart will not be wrought upon.

S. *Is any thing too hard for God? Tis Chriſts work, and tis his Office, to work on hard hearts; ſtony hearts.*

Woman. I am oft afraid, I ſhall never be ſav'd.

S. *You are but afraid ſo. He ſaith, Ile ſuſtaine thee,*

Ile

Ile save thee, be not afraid [x]. *He puts under his everlasting armes. I thought, and said, it was impossible, that ever I should be sav'd. Yet that which was impossible with me, was not impossible with God* [y]: *But I thought it was impossible with God.* (*Isa. 41. 10. [y] Lu. 18. 27.)

VVoman. How long were you in that affliction?

Another answered, *about foure yeeres.*

Woman. But not continually.

S. *Yes continually. But this last halfe yeere, in terror day and night.*

VVoman. I goe to the meanes, but it is to no purpose.

S. *So it was with me: I was worse by the meanes. VVhat may your condition be?*

VVoman. I have cursed thoughts of God continually. About three quarters of a yeer agoe, when my husband was dead, I thought, What was become of his soule? and what would become of me? that had made him worse by my perverse words to him, when he was faulty: and one morning, after I was awake, I thought, the roome was full of smoake; and suddenly a fire went in at my mouth, and went downe hot into my belly, and there it went flutter, flutter. Then (said the *woman*) I suddenly flew out of my bed, into the midst of the roome; and a voice said within mee, to my heart, *Thou art damn'd, damn'd.* I felt the smell of

"[*Another that lately*
"*had been with her,*
"*said, this was just her*
"*condition; she felt such*
"*a fire coming in at her*
"*mouth, and so into her*
"*belly. But after shee*

judged

"judged it was but a fancy: "but remaines in despaire "ever since."] brimstone. Thus it began, and I thought the house was full of Devils. Then for six or seven weeks together, I never slept at all, I was so terrified, and have been out of hopes, ever since.

S. *Jesus Christ came to dispossesse the strong man armed, that kept the house, and to possesse it himselfe* [a]: *The Lyon of the Tribe of* Judah, *hath overcome that roaring Lyon, that seekes to devoure you.* ([a]Lu. 11.22.)

Woman. I can see nothing but damnation.

S. *I could see nothing but Hell, and wrath: I was as desperate, as ever was any: I said, I cared not whether I had mercy or no, I felt my selfe, soule and body in fire & brimstone already. If all the fire and brimstone in* London, *& all the pitch & tarre, should all be in one fire, and I walking in the midst of that fire; this was my condition. I beheld my selfe in hell locally; my terrour was so great. And I thought, there was no other Hell, but that which I felt; and therefore I sought to make a-*"way my selfe, *and many wayes attempted it: But God* "hath made me see my sin therein, *and be ashamed; and* "mine iniquity, *and be confounded. Yet then I could wait no longer: and I said, if God will not save me, let him condemne me: and it terrified me after that I had said so. But were Gods thoughts as my thoughts? were his thoughts ill towards me, because I thought so? Nay, Gods thoughts were not my thoughts* [b]. ([b] Isa. 55.8.) *God could withold possession, and temptation, if he would; but he sees, its for his glory, and for the good of his*

his, that you might love him the more; and that his glory might the more be seen in his delivering of you.

Its Christs work to dispossesse, where the strong man armed keeps the house. He doth not dispossesse the soule that was not possessed, but the soule that was possessed: possest with sin, and Satan, and corruption; that such should be brought from the captivity of Satan, to the glorious liberty of the sons of God. And then shall you see that this was good for you, & all things are for good to them that love God. I say not that you can love God: but he will give you a heart to love him c. (c De. 30. 6.)

Woman. I have no experience, that ever he shewd that mercy on me.

Sa. *Hee'l shew mercy, that he may be feared* d. (d Ps. 130. 4.) *Hee'l shew mercy to sinners; are not you a sinner, and ungodly?*

Woman. But not to me, I cannot beleeve it.

S. You cannot beleeve it: I could not beleeve, that he died for me. Paul *saith I was a blasphemer, a persecutor, injurious, yet I obtained mercy, to be a patterne to others.* (1 Tim. 1.) *Had you seen my condition that I was in, as I saw it, you would believ, he may as soon shew mercy on you, as shew mercy to me: and sooner too, by far.*

Woman. I was and am still of a perverse spirit.

S. *He sees you are so, and he heales such. None can heale but Christ, he is the Physician that heales the chiefest sinners freely. Put al sins into one, unbeliefe is the greatest, and Christ died for that sin; and tis Christs gift to give faith, to one that hath no faith, to a heart ful of nothing, but of sin, and corruption, and unbelief, till Christ give it to beleeve* e. (e Heb. 12. 2.) *Wo-*

Woman. I would beleeve, but I cannot.

S. *Say as the man said, I beleeve, Lord help my unbeliefe*[f] *: there was faith and unbeliefe mingled. Christ comes to give repentance, and remission of sinnes,*[g] *and faith to beleeve it.* ([f] Mar. 9. 24. [g] Act. 5. 31.)

If you have Satan in you, Christ came to destroy the works of Satan: and its a work onely for him to doe it.

Woman. I am in continuall horror.

S. *If he speak peace, who then can trouble? He will speak* peace *to his people, & then* they shall not returne to folly: and whats that folly, but to distrust Gods mercy, and have hard thoughts of God; as if his anger & wrath should be for ever?* (Psal. 77. 8. 10.)

*So shee spake it, and so the *Hebrew* is future, Psal. 85. 8.

Woman. Nothing will work on my heart.

S. *No, not till Christ work: And if he work, who shall let him? His Counsell shall stand*[h]. ([h] Psal. 33. 11.)

The woman being wished to forbeare, because the other was so weak and spent; She would have the woman *remember* this: *That Christ was carried into a wildernes, to be tempted. So he brings a soule into a wilderneſſe of Temptation, and then will be succour them that are tempted. He saith, Ile allure her, and bring her into the wildernes, and then speak peace to her.* Ho. 2. 14. *Thats Gods time to doe it; & then he saith to them, I wil betroth thee to me for ever; Ile betroth thee to me. Its the wildered soule, the desolate soule, that he wil betroth to him. Though you are now in the wildernes, ne'r so sore stung of fiery Scorpions; yet there's a brazen Serpent for you, even you, to look upon, and be heal'd;*

heal'd: or for such a one in your condition, never so sore stung. Is holden up, not for them that are not stung but for them that are sore stung, (Io.3 14.)

May 16. Shee still being very weak in bed, was another *Conference*, shee seeking to comfort one in deep despaire that came to her. The woman being asked, *how it was with her?*

Woman. I have slipt my time, (shee had formerly told her more, of her sad condition by sin.)

S. *Was it Gods time to have done it? then Who could hinder him? Thou hast not cald on me, O Jacob: thou hast been weary of me O Israel: thou hast wearied me with thine iniquities. But was their time past? Nay, the very next verse is; I even I am he, that blots out thy transgressions for mine own sake; not for thy sake, be thou ashamed; but for mine own sake* [Isa. 43 end.] *And in* Jer 5.11, 12. *The house of* Israel *and of* Judah, *have belied the Lord, and said, it is not he neither shall evill come upon us. Yet* Iudah *shall be saved, and Christ shall be the Lord thier righteousnesse* (Iere. 23.6.)

For four yeere together have I been in as sad a condition as you can be in: and at least, it grew sadder and sadder still, till I came even at the brink of Hell: and Hell gates were wide open; sin and destruction set them open; then came Christ with his armes wide open for me, and pulld me thence.

Obj. Thers no mercy to one in my condition.

S. *I did not then apprehend there was any mercy for me. I never met with any, so carried on as I was. I reason'd with God, Why he would make me, to damn me? And why he made the Devill? Of late I thought, if I made away my selfe, there was an end of my misery, and that there was no God, no Heaven, and no Hell, but what I had already. This last, was ever since a moneth, or six weeks before* Christmas, *as they call it. I could not beleeve the Scripture, nor any thing; (I have judged my selfe for these evills.) I see, nothing is too hard for God, that yet saves me,* (Jer. 33. 17.) *There is no sin greater then unbeliefe, Yet Christ dyed for this also. Did not Christ say to his own Disciples,* O fooles and slow of heart to beleve[a]? *They were slow to beleeve, and yet Christ dyed for them, and was not slow to give them faith to beleeve. Whatever we suffer in Temptation, Christ suffered, being tempted, that he might partake in our sufferings. Ought not Christ to suffer, and to enter into Glory[b]? It was Christs way to glory. And are not you slow of heart to beleeve, that you must suffer many things, and then enter into glory? When they knew Christ, then he vanished out of their sight, that they might more desire after him; and they went speedily to* Jerusalem, *and told of him.[b] And when Christ came againe to them, they were afraid[c]; and thought it was not he, but a delusion,* (Luk. 24. [a] 25. [b] 31. [c] 37. *So When Christ comes to your soule, then you will feare, it is not Christ, it is but a delusion. It was the Disciples condition before you, those that did lye in the bosome of Christ continually.*

Woman.

Woman. These are great works for some.

S. Who doth Christ worke upon, but on stony hearts? His word is a fire and a hammer, to breake and to melt it: and he will give them one heart, [b] *to feare him, and they shall not depart from him forever.* Ier. 23.29. [b] Jer. 32.40. *Woman.* I have no good at all.

S. What if you had all excellencies of wisdome, and gifts, and deedes? What were all this, without the loving kindnesse of God? And God delights in shewing mercy and loving kindnesse, (Mic. 7.18.)

Woman. God hath forsaken me.

Sa. *Jer.* 51.5. *Israel hath not been forsaken, nor* Judah, *of his God. And what was* Judah? *treacherous* Judah. *back sliding, idolatrous, and what not?* see *Jer.*3 *They played the harlot with many, and feared not Gods judgements, committed adultery, and turn'd to God feinedly. Yet* Judah *is not forsaken of his God, he is his God: and not forsaken: though he said, He was forsaken, and his wound incurable: yet he was not forsaken. And* Judah *shall be saved for all that, in the Lord his God. For his own Names sake, he hath taken away their sinnes forever, and will remember them no more. He will remember his own free love; this is his own worke, and this he delights in. He lov'd us, and wash'd us in his blood: that's the fountaine where the Saints wash their Robes.* Jer.2.13. *My people have committed two evills, (my people, and two evills.) they forsake me, the fountaine, (the fountaine of our righteousnesse, and washing from sin;) and they dig Cisternes of their own, (their own righteousnes: they would*

look on, and so doe you,) which will hold no water: its a broken Cisterne. This was as Adams fig-leaves, would cover but part of him, not cover all his nakednesse: a skanty skirt, that will not cover all filthines. But the cloathing that God made, will cover all. His fountaine of living water is sufficient: and though they digd their Cisterns; yet he sets open this fountaine for them.

Say not as they said, My wound is incureable, and refused to be comforted. No Phisitian can heale such as are incurable, and that refuse healing: but God hath balme of Gilead, and hath healing there, and he powres in wine and oyle, and heals them, that said, their wound was incurable, and refused to be healed. Ier. 15. 18. Because its the outcasts of Israel, the poore out-cast soule, that the Lord gathereth together, and that he healeth, (Psal. 147. 2. 3.) What think you of such a soule, as refuseth to be comforted?

Woman. My heart quarrels against God.

Sa. *Who is any otherwise by nature? But what will a father doe to his froward child, that quarrels against the father? As a father pitieth his child thats distempered, so the Lord pitieth such. The Lord is more abundant in love and kindnesse, to such soules as* Israel *was, that were murmurers, backsliders, that cald not on him, but were weary of him; as* Ephraim, *that fed on lies, unaccustomed to the yoake: yet Gods bowels were turned within him for* Ephraim [a]: *And he would not destroy him; For I am God and not man* [b]. *Man, in his naturall condition, is cruel to them that wrong him,*

and

and cannot forgive and be kinde, to such: but he is God and not man, ([a] Ier.31.18.20. [b] Hos.11 8,9.)

S. Being weake and spent, for a farewell, would have the woman to remember, Jer. 46. two last. Feare not thou my servant Iacob: Iacob sind, and feared; but he saith, Feare not thou my servant Iacob; Behold, I will save them from a far off: thou art a far off; yet behold. Ile save thee: thou art in captivitie, in bondage, Ile deliver thee. Returne, thou shalt returne, and none shall make thee afraid. He saith not, [no man shall make thee afraid,] but none; neither man, nor sin, nor Satan; Feare not, for I am with thee. Did he think so? No: Yet then God was with him. Ile make a full end of all the Nations, (their enemies: so hee'l make an end of all thine enemies, thy sins, and corruptions, and Satan;) but I will not make a full end of thee; but I will correct thee in measure: God will measure out what affliction, and in what manner, and for how long, as for ten dayes, and it shall not exceed; but he will make thee able to beare it.

O Earth, Earth, heare the Word. [*] Man is a lump of Earth, and cannot heare more then earth, till he cause to heare. ([*] Ier. 22.29.)

May 19. There came to visit her the *Lady Renula*, with Mrs *Fines*, (wife to L. *Say*'s eldest son, and Mrs *Brie*. Mr *Sprig* also; and the *Relator* &c.

One spake of her weakines; shee said, *My times are in his hands, and my fresh springs are in him; for*

refreshing weary soules, and replenishing empty sorrowfull soules.

Lady. You could not have hoped for such times formerly?

S. *No, no more then the stones in the streets. I said many times, there's no hopes for me; it was impossible there should. But, these things that were impossible with me, and with men, they were possible with God. I found them so.* (*Iu.* 18.27)

Lady. How did your refreshings come in? was it by way of discourse, or in prayer, or how was it?

A. *By vision of God, as he pleased to come in, filling me with admiration of the free love of God, to so vile a sinner,* (*to* Mr. *Sp.* shee after said, *He reveal'd to me Jesus Christ, crucified for my sinnes; I saw it, and then I mourn'd over him, that bare them away into a land of forgetfulnesse.*)

Lady. Whether have you lost the memory of your former terrors, in your present joyes?

A. *God hath brought me from the power of darknesse, into the kingdome of his deare Son: and I should not be so sensible of his mercy in this, if I should not remember the darknes I was in; therefore I doe not desire to forget it.*

Lady. Now you have the inward teachings of the Spirit, whether doe you lesse esteeme the written word?

A. *The word is the letter of the Spirit, and types out him; therefore not to be the lesse esteemed.*

Lady.

Lady. If the Lord shou'd recover you, whether doe you think, you should frequent the Ordinances, in hearing the word as formerly you did?

" A. *God will dispose me to that, that shall be for his* " *glory, and my good. But I look on Ordinances, as to-* " *kens of Gods love to his people, and representations of* " *Christ; that should neither be idolized, nor slight-* " *ed; but they should be us'd, and God lov'd above them:* (To Mr. Sp. shee said: *As the spouse in the* Canticles, *sets out her beloved by similitudes of him: so are Ordinances, similitudes of him, by which he sets out himselfe to us, for our good. If Jesus Christ himselfe should preach to the soule every day, and give not out of himselfe, the Ordinance would be empty to it But he comes in to his people in Ordinances, and there he fils the empty soule with good things.*)

Lady. Whether doe you not desire to live, to declare the great mercy that God hath expres's'd to you?

A. *I desire nothing but his will, which doth order all things to his own glory, and his Creatures good.*

Lady whether have you thoughts of the Church of God, and of the condition it is in, in the parts that you know?

A. I *wish with* Paul, *if it were possible, that all* Israel *might be sau'd.*

Mris *Bri.* Doe you not wish that all differences were compos'd and made up among the Saints?

Answ. Yes.

Lady. What meanes doe you thinke would be

most effectuall to compose them?

A. *The beholding a reconciled God, seen by all: God was in Christ, reconciling the world to himselfe. There is need of such a dayes-man as Christ, to reconcile the world to God.*

(Suitable to what Mr *St. Marshall* gathered from *Isa.*57.19 *I create the fruit of the lips, peace, peace*; viz. 1. That the peace and the healing of Gods people, is Gods own worke, a worke of his creating power. 2. Though it be so, yet the speciall way whereby he effects it is the preaching of the Gospell of peace.)

Her face being covered as daily it us'd to be since *April* 6 one spake of the great weaknes of her eyes.

Ans. *Christ hath done a great miracle upon me: he hath made the blind to see, and the deafe to heare, and the dumb to speake; he hath done it upon many, and he hath done all upon one poore wretch.* [Formerly her selfe was slow of speech, that now hath such freedome; speaking as with a new tongue.]

Mr *Sp.* Doe you think to have it alwayes day with you?

Ans. *I know there may be clouds, that the soule cannot so apprehend the light of Gods countenance: as* David *said, Restore to me the joy of thy salvation*[a]; *and why hidst thou thy face from me? But Christ the Sun of righteousnesse will arise againe.*[b] *He will break through all these things. My times, and my refreshings are in Gods hands to refresh the weary soule; which he will doe freely.* (a *Ps.* 51.12. b *Mat.* 4. c *Ps.*31 15.)

Mr *Sp.* I would be glad to heare, which way the Lord came in to refresh you?

Ans.

Ans. *It was revealed to me, that Christ was crucified for me, even for me, the chiefest of sinners. I never had a glimpse of Christ before; and then I admired him. I saw it plainly. My greatest sin was unbeliefe; and I saw I was in unbeliefe, and that the wrath of God abode upon me; I was damned already. And not for any thing in me, but when unworthinesse was in me, for his own worthinesse, even for his own Names sake, that he forgave all my sinnes. His Name is Mercifull, Gracious, long suffering, &c.* [Exo. 34 6, 7.]

M^r *Sp.* What counsell would you give to one in that condition of darknes.

A. *To wait on God, that hids himselfe.* (Isa 8.17.) *My temptations were the saddest of any: to beleeve there was no God, nor Heaven, nor Hell, but what I felt: my soul remain'd in terror continually.*

M^r *Sp.* You knew the Scriptures before, that comfort you now: wherein then is your comfort? Whats the difference?

A. *The Letter did but kill, it could not comfort, but God hath refreshed me in his love. God was the same to me in his love formerly, that he is now. But in his fulnes of time, he manifested that, which was before. I doe not beleeve that he hated me before; and loved me after: but all my affliction, was in his love, and very faithfulnes. The glory of God doth as much appeare, in supporting a soule under terror, as in delivering it out of terror. Its said in* Isai. 24. 16. *Glorifie God in the fires; Though the soule sees it not then, yet when the Lord brings it out, then he sees that God did glorifie himselfe in the affliction.*

Quest

Question. What doe you think of the POWRINGS out of his Spirit in the last dayes?

[Then ancience being put together.]

S. Anſ. *The Name of Chriſt is powred forth by the ſpirit on his people, and will be ſtill, and thereby we love him, when he hath ſhewed that love to us, and drawne us.*

Queſtion. wee have ſome drops of his ſpirit now, but are the *powrings* out now? (Act. 2. 17. 31 38.)

S. Anſ. *There are many that love him now and why doe they love him? its not ſaid, becauſe of ſome Drops; but becauſe thy name is Oyntment powred out: Therefore it is that any ſoule loves him.* (Cant. 1. 3.)

Queſt. But doe you not think there will be a time, when God will powre out more of his Spirit upon his ſonnes and daughters, then now is uſuall?

S. Anſ. *Though his love is powred out into the hearts of his people by the ſpirit now, or els we could not love him; yet this is perſonall, to a few: but I doe verily beleeve, it will be more generall to many, and in a greater meaſure. This is but a taſt now of what ſhall be.*

M. *Spr.* Doe you take no food?

S. Anſ. *Yes, I feed on Jeſus Chriſt, he is my daily food, he feeds me with himſelfe: and hee is full of ſatisfaction.* (*Ioh.* 6. 35. 51. 55.)

M. *Spr.* But I ſpeake of bodily food: Doe you think its no temptation on you to forbeare bodily food?

S. Anſ. *No: I would eate if I could, but I cannot*

If.

If I try, it makes me worse. His Word is my meat and delight. In my trouble, I oft could not eat, he fed me "with bitterness and worme wood; I fed on terror, that "was my meat: and now the Lord makes answerable to "it, his feeding me now with premises, this marrow and fatnes: [a] he refresheth me continually with his love, which is better then [b] wine ([a] *Psal.* 63.5. [b] *Cant.* 1.2.)

May 21. One asked her, *Doe you sleep?*

A. *These three nights I slept not till three of the clocke, but I lye still, I stir not, but am content, and thats better.*

Quest. How is that better?

S. Ans. *Content is better then abundance: is it not? And Christ is never idle, he is alwayes doing somewhat in the soule.*

One speaking of hopes of her life.

S. Ans. *To be willing to live, is the hardest lesson to me: It were best for me to be with Christ [c] Yet its a more blessed thing to give, then to receive [d]; to be doing Gods work, then receiving the reward: and I am content.* ([c] *Phil.* 1 23. [d] Act. 20. 35. [e] *Phil.* 4. 11.)

May 21. Relat. *Quest.* whether is Faith the Condition of the NEW COVENANT?

S. *Ans. There's no Condition in the New Covenant; its the freenesse of his love, and greatnesse of his compassion, that under takes all, when the Creature is in the blond;* as in *Ezek.* 16. *There's nothing in the Creature to move him, but sin, and disobedience, and unthankfulnesse.* ["So Mr. *Slater's* Catec. Of "the TWO Covenants, sheweth. The *Matter* is,

"sure

"sure mercies, sweet promises, wch are all in Christ "Yea, and in him Amen: - to give a new heart, "-to know him, to write his Law, put his feare "into us, cause us to walk in his Statutes, forgive "our iniquities, -- to be our God, and make us his "people, (*Ezek.* 36 26. *Jer.* 31. 31. *Isa.* 55. 3. "2 *Cor.* 1 20.) *Quest. What's required of such as are "taken into this Covenant?* A. Nothing but what "is given to them: Is required that men beleeve "and repent; but its freely given to them so to "doe: Mans duty is the matter of the promise, "as well as Gods mercy, (1 *Cor.* 2. 12. *Eph.* 2 8, "*Phil.* 1. 29. *Act* 5. 31.)—*When we are required "to beleeve, repent and turne to God,* - Wee are not "to seek strength in our selves, but to search into "the Covenant and turne the promise into pray-"er. *As* Repent, *Act.* 17. 30 *The Covenant is,* "Christ shall give Repentance, *Act.* 5. 31. *Pray "therefore,* Turne thou me, and I shall be turned, "*Jer.* 31. 18]

Rel. *Qu. About the* LAW. Is there now any use of the Law to us?

S. Ans. *There is use of the Law: the Law is holy, and the Command is holy, and just, and good, the Law is just, for it shews the Creature what it should doe, and what it cannot doe without the power of God. There's the Creatures inability, and the power of God. R.* 7 12, *Christ is the end of the Law for Righteousnesse, to every*

very one that beleeves. Ro. 10.4. Beleevers can look on Christ in all things, and above all things. All the Commands are done and kept in beleeving in the Lord Jesus, who hath done and undergone all for beleevers. The soule that breakes one of them, breakes them all: the soule that keeps one, keeps all. The Lord Commands the soule to doe great Workes, and good workes: And he workes in them to will and to worke. Phi. 2.13. And this is his worke, that they beleeve in Christ. The Law saith, Doe this and live. The Gospel saith, Beleeve and live. (Ro. 10.5 6. S.) H. G. The Law was our Schoolmaster to bring us to Christ.

Sa. Anſ. The Law was a Schoolmaster; by types it led out to Christ; But when Christ come, and faith is come, We are no longer under that Schoolmaster, and Tutor, and Governour, and rudiments, when the fulnes of time is come (*Gal. 3.24,25. Greek. Gal. 4 1,2,3 4 5.)

[a] The Greek hath nor, To bring us but the law was our pedagogue (or, a leader of us children) to Christ [b] or untill Christ.

Relat. Have Beleevers no need of the Law? The Apostle exhorts beleevers to the DUTIES of the first and second Table of the Law.

Sa. Anſ. I beleeve the best Saints that are, have need of the Word, of the Law and Gospel, of the Exhortation; because there's want in them; many things they see not, and are slow to[c]. When one knowes Christ in the Gospel of Christ, its the speciall way to lead them on to the things of the Law. Where faith is, there's love to God and his will, and such cannot but be carefull to maintaine good workes; [d] and till then, they can never

never observe the end of the Law, nor doe any good Works, Works that please God. [b] *2 Pet. 3.1.* [c] *Gal. 5.6.* [d] *Tit. 2.11.* *Quest.* Is the Law of no use then to unbeleevers?

S. Ans. *Yes It cals for that they cannot doe, and gives no power to doe: And it curseth them for not doing it. It shews them, they perish without Christ, that they may cry, Save Master, we perish. And none can redeem them from the Curse, but Christ* [e]. *and he hath redeem'd them already by his death on the Crosse, but it wants manifesting to them* [f], *till the fulnesse of time come, and then they see it. The further one lookes into the Law, the more one is plung'd into the depths; it wounds it the more; its rather the worse then the better. And then's the time when none can heale but Christ, that came to heale wounded soules* [g], *and that is Christs time to heale.* [h] *Gal. 3 13* [i] *Gal. 1 15.* [k] *Mat 9 13.* (*May 24.* Because shee had said, *Its a living active Christ, in a dead passive creature, that makes it act.* One asked her whether every man should not use his endeavour about spirituall things or duties?

S. Ans. (Besides what was before said *Pag 64.* in ☞ wishing one that couldnot pray, *Goe and say Take away all iniquity. Say it, because God bids you* she added,) *Christ is the light and life of the world, and the only way to the Father* [l], *in whom and in him alone he is well pleased* [m], *and its he onely makes us accepiable: Yet we must look at Gods will, that we should pray, and wait on him in his wayes: for he saith blessed is he that waiteth for him* [n]. *Not that wee can*

wait

wait, by a power of our own; but he, that saith there first: [a] Therefore will the Lord wait, that he may be gracious to you; he draws, and gives a power to wait on him, and to pray; and he comes in, when he hath waited the fittest time. When [b] Daniel set himselfe to pray, the Lord came into him, whilst he was speaking in prayer. When [c] Peter had gone apart to pray, and when [d] Paul prayed in the Temple, then the Lord came into them. And, as many as went immediately to Christ were healed; So of those that went to the poole as to an Ordinance, [e] at certain seasons; some were healed. And there Christ heal'd the man that had an infirmity 38 yeeres, and had waited long, and had no help; at last Christ healed him there. When Simon Magus was in the gall of bitternes, Peter bid him pray [f]. He that careth for Sparrowes, and heares the Ravens when they cry, will hear poor soules that pray.

[h] Jo. 14.,6.
[i] Mar. 17. 5.
[k] Isa. 30. 18.
[b] Dan. 9. 3. 20.
[c] Act. 10.6.
[d] Act. 22.17.
[e] Joh. 5. 2. 5 l

Obj. Without faith, its impossible to please God.

Ans. *It is so: and unlesse such beleeve that God is, and that he is a rewarder of them that diligently seek him [g] they will not elt come to him [f]. But such faith, may lead to him* (Heb. 11. 6.)

Quest. What judge you about *GENERALL REDEMPTION*, (and the consequence thereof, *FREE-WILL*, *FALLING AWAY*, &c.)

Seing

Seing you hold out to all that come troubled to you, that *Christ hath redeemed them; and that is onely wants manifestation to themselves?*

Answer. *The Gospel is to be held out to all the world, to the chiefest of sinners: And this is Gospel: That Christ was sent of God to them, to turne them all from their sins, and to justifie and pardon them; and to give peace to them that are a far off, and that God is not willing that any should perish, but that all should repent and live. Gods willingnes to reconcile the World to himself, is to be held out to all. And those that I thus speake to, are afflicted: and affliction is the portion of those that he loves. And he had loved such, and Christ had* redeemed *them, whilst they were in the furnace of affliction, though they knew it not: it only wanted the manifestation to them: and when this fulnesse of time is to draw them, it is not because God then began to love them, but he loved them with an everlasting love: therefore it is that in tender mercy he draws any soules.* (Jer.31.3) *There is his free choice; and his mighty power in drawing such as were dead in sins; which no power of man could doe: none can come to Christ: except the Father draw him[e], And having loved his own, he loves them to the end[f]; and none can pull them out of his Fathers hand. Who shall separate us from this love[g]? neither men, nor sinne, nor Satan.*

[a] Act. 3 16. Act. 17. 38. 46 Act. 5. 31. Lu. 24. 46. 47.
[b] Luk. 10. 5. Act. 10. 36.
[c] 2 Pe. 3. 9. Ezek. 33. 11. Luk. 13. 34.
[d] 2 Cor. 5. 18.
[e] Jo. 6. 44. 63. [f] Joh. 13. 1. [g] Ro. 8. end.

Another

Another added as follows:

1. *Jesus Christ* saith, Preach the Gospel to every creature: say, *Peace be to this House.* Thus the *Disciples* did to the worst: *Peter*, Act. 3. 26. *Paul*, 1 Cor. 15. 1. 3, 4. with 1*Cor.* 6. 9-11. Chap. 2. 2. Hereby they received the Spirit, *Gal.* 3. 5. 2 *Pet.* 1. 4. Which alone convinceth effectually of sin, righteousnesse, and judgement, *Joh.* 16. 8. and melts the hard heart, *Zach.* 12. 10. *Isa.* 53. 5. (Gods *choice* was not used to be preached to all, but for the comfort of them that knew they beleeved, *Eph.* 1. 3, 4. 2 *Tim.* 1. 9.) In preaching of the Gospel, light, motion, and power goes out to *all:* which men resist: and such are destroyed, not because they could not beleeve; but because they resist, and will not obey; and so die: *Act.* 7. 51. *Luk.* 13. 34. *Ezek.* 33. 11. *Hos.* 13. 9.

2. All the *Redemption* or *freedome* that all have, from temporall, and from hellish torments at present; and all the good to heart, body or state, that they enjoy; all is by the *redemption* of Jesus Christ; who *saveth all*, (both) *men*, (and *beasts:*) *especially* them that beleeve; thus, 1 *Tim.* 4. 10. *Psal.* 36. 6.

3. The time must be, when every promise of God must be fulfilled, *Joh.* 10. 35. *Mat.* 5. 17, 18. And therefore, the time cometh, when *in the seed of Abraham*, (that is, in Jesus Christ,) *all the* [a] *Nations*, [b] *kindreds*, [c] *families*, [d] *people* of the earth, (even to the [e] *ends*,

[a] Gen. 22. 18. Gen. 18. 18.
[b] Act. 3. 25.
[c] Gen. 28. 14. Gen. 26. 4. [d] Psal. 67. 5. [e] Vers. 6.

or utmost corners thereof,) shall be blessed. When the *stone* in *Daniel*, that smites the *feet* of the mighty image, shall become a [f]*MOUNTAIN*, and fill the whole earth. ([f]*Dan.* 2. 34, 35. 45.) [g] Then the kingdome, and dominion, and greatnesse of the kingdome under the whole Heaven, shall be given to the Saints of the most High; whose kingdome is for ever, or for an age; and all Dominions, (or *Rulers*, [h]*all Kings and* [i]*people*,) shall serve and obey him. ([g]*Dan.* 7. 27. [h] *Psal.* 72. 11-17. [i] *Psal.* 100. 1-4.) *This was never yet fulfilled, and therefore we may rejoyce, that as God is true, all this shall be performed.*

H. G. Whether doth the Lord at any time PUNISH or chasten his people FOR SIN?

S. Ans. *He saith*; *For this cause some are sick and weak among you* [k]. *But I cannot call it a* * *punishment for sin to his people*; *for Christ hath paid their debt already, and bare their sinne into the land of forgetfulnesse. Thou forgavest the punishment of my sinne. If the punishment for the least sin were taken away, it would presse them down to Hell: and then what would their greatest sin doe? But Christ hath satisfied, to take away the punishment.*

[k] 1 Cor. 11. 30.
* Amos 3. 3. *Hebr.* is visit upon you: not punish. So *Jer.* 46. 28. and elsewhere.

But yet he hath fatherly chastisements for them. For whom he loves he chastens: What sonne is he whom the Father chastens not[l]? *He chastens them in love,*

love, and they see it, and that makes them sorry for sin as sin; or els they would never be sorry for sin as sin, but that they see his love. Its his love, that he will correct them, and then he deales with them, as with one of his own. It is in love, what ever he doth to his, in all afflictions; though the soule may not see it, till afterwards: For, All things are for good to his people. (1 Revel. 3. 19. Heb. 12. 7.)

May 26. 1647. There came to her a *wife* that being past her reckoning, thought her *Pangs of Travell* were come upon her: but (as shee said) *those* being as nothing to the pangs and *terrors her soule* was in; having been with M^ris *Sarah* before, shee came now running to her; bewailing that in this her extremity shee had *no God* to goe unto.

M^ris *Sarah's eyes* that had been so very ill, by her *cruell* beating them, (and by oft bruising her head against walls, in her terrors, to have *beat out her braines,*) being now somewhat better, *beheld the sadded* woman coming in, and had presently cast in, a *word* to speak to her; which was this: *Judah shall be saved, and* Jerusalem *shall dwell safely* [m]. *and who were more sinfull then they? Yet God hath made a promise to them. If you were as bad,* (*as you are as bad by nature,*) *yet look upon that* promise, *which was cast upon me, as you came in; That you, even you shall be saved, and dwell safely, under the shadow and protection of the Almighty; which is a safe shelter indeed, from what former sinner soever they be. Those sins, that are crim-*

son-sins, and of a scarlet dye; yet God hath pardon'd doubtles, he hath lov'd you freely, and pardon'd you not for any thing in you, but for his Name sake. T say, you are weary of your sins, and you desire nothi but Christ. Therefore the promise is to you. (m Je. 23.6

Woman mourning said, [as the *Relator* then wro it,] I am in unbeliefe.

S. Anſ. *Its rather a token you have some Fai though you see it not. The Corn that is sown in t Ground, is first bid, & then the* n *blade and growth a peares. You are wounded: its not you that wound your selfe; but he saith,* I wound and I heale. *The fore he saith to one* o, Goe in Peace, thy faith ha made thee whole: *Thou beleevest I can heale the This faith in me, hath made thee whole. So for y though yet you see it not; you beleeve Christ can he you; Desire he would but speak the word, and manif it to your soule.* (n Mar. 4. 28. o Mar. 5. 34.)

Another asked her, *Doe you think Christ is w ling you should beleeve?*

Woman. Yea, But there are Mountaines in t way.

S. Behold he comes leaping over the p *Mountain of Opposition that are in the way.* (p Cant. 2. 8.)

Woman. If the world knew the worth of a l tle glimpse of faith, they would prize it. I cann beleeve.

Queſt. What is faith?

S. A beleeving, Christ is a sure and strong R and refuge to fly too q. (q Heb. 6. 18.) r *Had it not be*

for him, you had been swallowed up. Would you rest on your own righteousnesse? on any thing in you?

Woman. I am much looking at that, to feele something in me.

S. *Thats but filthy rags*[r]: *and he will take them away, and cloath you with change of raiment*[s]: *as Josephs*[t] *rags were taken away, and he was cloath'd with better raiment.* ([r]Isa.64.6. [s]Eze.16.10.-14. [t]Gen.41.14.)

Woman. When I was troubled about my condition, about ten yeers agoe, one day as I mused, a *voice* said plainly to me; *Marie, thou shalt dye, and live againe: and thou shalt glorifie God greatly. Thy ways are not my ways; nor thy thoughts my thoughts.* This fild me with joy unspeakeable; and I said; *Yea Lord, let it be as thou wilt.* I was perswaded, it was an Answer from God: Then I could not, but send for my *friends*, that they might heare *what God had done for me*; and I told them of this. Then I presumed that I had *faith*: and I looked, that God would doe *great* things for *me*, that he had thus spoken to *me*, and done so much for *me*. I was carried on thus for a time. But after this, I was led to sin againe: and I *fear'd* I should sinne: and I said, *Lord, shall I sin againe?* it went to my heart. The *voice* answered me; *Though thou doe, thy sins are buried in the bottome of the Sea: They are bound in a bundle, and cast into the depth of the Sea.* I was not led to sin by this. But I forgate Gods goodnes, and I fell into sin by little and little: and now I have been a backslider.

S. *Here are backslidings.* He *saith*, *I have see his wayes, and Ile heale him, and restore comforts t him. Ile heale their backslidings, Ile love them freely mind that. What joy is it to a Shepherd, when h finds a lost sheep? more joy, then over all the rest. Y are the lost sheep: he will joy over you*[u]. [u] Hos. 14.

Woman. Legions of *sins* are *before* me.

S. *Legions of* Devils *were* within *me*, *not* befor *me*; *but* within *me*; *Yet he hath clothed me, and ca out* Legion. (Mat. 8. *end.*) *Who came Christ for? W it for the righteous*[w]? *You are an alien, without Go without Covenant of promise.* [w] Mat. 9. 13.

Woman. I am confident, that's my case.

S. *God drawes such souls: Christ dyed to reconci such soules: the Spirit ties both ends together, he ti them and Christ together, uniting them to Christ. S did he with those* Ephesians, *They were dead in sinn and trespasses, strangers from God, without God, f off, twaine; but these had he made neer. Such do God draw, and makes up the breaches. See the cond tion they were in,* Eph. 2. 12. *and* Hosea, *the first a second Chapters. He said,* They are not my peopl *and then it shall be said,* now they are the childr of the living God. *Hos.* 1. 12. *Before not* people, *a now, not onely* people, *but* children: *before, they we* dead *people*; *now they are* living *children*: *the livi* God, *gives them* new life. *They have* life from *Go that they may* live to *God. In* Ephes. 2. [a] *You that we* dead, *hath he* quickned; *and by* Grace *yee are sav through Faith—not of* works, *least any should* boa

We would boaſt, *if* we did *any thing in it. He works*, Faith, *and he* builds *up ſtill*: *he builds* higher and higher, *till his work be finiſhed: We are his* workmanſhip. (a Eph. 2.1.5-8. 10.)

Woman. My condition is very dangerous and hopeles.

S. *How is it?*

Woman. I have an evill heart of unbeliefe, in departing from God.

S. *Have you departed from him? then you had him. How have you departed from him, if you never had him?*

Woman. I never had him.

S. *What if now you ſhall have him? and you be a* childe? *not onely a ſervant, but a* childe, *an* heir *of God?*

Woman. I ſhould admire it.

S. *He will ſhew mercy to be* admired. *He will come and be* admired *in his Saints that beleeve* b. *He raiſeth up a bondſlave, to be with him in glory. It is a* faithfull *ſaying, though the ſoule doubt of it: and its worthy of* all acceptation: *though the ſoul would not* accept it; *That* Jeſus Chriſt *came to* ſave *the* chiefeſt *of ſinners* c. *The Lord will deliver you of two Burthens; the burthen of ſin, and your other burthen alſo. Your extremity, is Gods opportunitie. In him* Judah *ſhall be ſaved.* (b 2 Theſſ. 1.10. c 1 Tim. 1. 15.)

Woman. In my proſperity, a poor woman came to me, that had her ſon in ſlavery; and ſhe beg'd of me to give her ſomewhat towards her ſon's re-

leaſe. But I thought, all was little enough for my ſelfe: my ſiſter gave her ſomewhat; but I would give her nothing: the woman wept. And now I think on my [d]*unmercifulnes*, when now my ſoule is in *ſlavery* my ſelf: *his* ſlavery is nothing to *mine*.

[d *An* Item *to all, wiſely to cõſider the* poores *cry.* Prov. 21. 13. Pſal. 41. 1-3.]

S. *Chriſt came to deliver them that are* captives *and* bond-ſlaves[e], *not them that are at* liberty: *The* Son makes free[f], *not them that were* free, *but them that were in* bondage. ([e] Luk. 4. 18. [f] Joh. 8. 36.)

Woman. I am without hope of mercy, and my heart failes, and gives up all.

S. *Some* refuſed [g] *to be comforted, and* would not *be heal'd: yet he heales them. He looks after the* Outcaſts [h], *that none look after.* ([g] Pſal. 77. 2. [h] Pſ. 147. 2.)

Woman. Thats my eaſe.

S. *Yet there was mercy for them; and why is this written, but for our inſtruction and comfort* [i], *that we might have hope.* ([i] Rom. 15. 5.)

Woman. Not *one* word will abide with mee, thats ſpoken.

S. *The* time *was not yet come. For in the* appointed *time, it will ſurely ſpeak, and not* lie: *it will ſpeak* truth, *and* peace, laſting *peace, abundant mercy and love.* Wait *therefore for that time. The* Name of God *is to be Preached and* Proclaim'd; *that he is* gracious *to graceleſs ones; and* merciſull *to miſerable ones; and* long-ſuffering, and abundant in goodneſſe and truth [e], *to them that have abundance of ſin; and he would*

would that repentance and remiſſion of ſins, ſhould be publiſhed in his Name[f]. *When he gives you a* glimpſe *of his love, you are apt to* bely *the Lord, as* Judah *did, and to ſay,* it is not he: *unleſſe it comes with a* full perſwaſion *to you: yet this hindred not the* Lords *coming in and healing them. Though (not a perſon, but) the Land was filld with ſin, againſt the Holy One of* Iſrael: *yet* Iſrael *hath not been forſaken*[g]: *He ſaid,* I am forſaken, *and not onely forſaken, but* forgotten: Zion *ſaid ſo, and* Iſrael *ſaid ſo; yet he is* not forſaken. ([e] Exod. 34. 6. [f] Luk. 24. 47. [g] Jer. 51. 5.

For a *farewell,* ſhe ſaid, *Go, and* Beleeve, *the* Lord Jeſus *makes you whole: and ſo* Go in peace, beleeving its Chriſt muſt make you whole, and none els.

May 28. A maid *in deep deſpair came to her.* [The *Relator* being preſent, writ then alſo.] *After other expreſſions, the* Maid *ſaid as followeth.*

Maid. It hath been ſad with me, ſince it was ſaid to me; *Repentance is hid from thine eyes:* and wo unto them, when they depart from the living God.

S. Anſ. *The Lord ſaith, Ile put my feare in their hearts, that they ſhall not depart from me*[h.h] Je. 32. 40.

Maid. But I have departed from him, therefore I am none of his people.

S. *There* (ſaith he) *where it was ſaid*[i], They are not my people: *there it ſhall be ſaid,* they *are the* children *of God.* ([i] Hoſ. 1. 12.)

Maid. I am without God, an enemy to him.

S. *Well,*

S. *Well, let it be so, you are without God in the world, a stranger, an* enemy *: yet such hath he* reconciled *by the death of his Son*[k]*: all the want is, you cannot see it so.* (Ephes. 2. 12.)

Maid. I am far off from him.

S. *He gives peace, peace, to them that are a far off.*

Maid. I had a great deal of light; and I departed from it.

S. *So did* Judah; *they departed from the living God, and went to dead Idol Gods: yet he would marry them.*

Maid. I have done so.

S. *So did they before you, and yet he married them.*

Maid. But I have rejected him.

S. *You can doe nothing els, but reject him: but your greatest rejecting is, to reject* * *a promise from God when he holds one out to you; then you say, it is not to me. Thus I find, as you doe, in rejecting promises: and that was my greatest sin.*

* Thus leading her to the root sin, that looked at branches more: so did shee often.

Maid. Your sin was not like mine.

S. *No sin was like mine, as I judged. Mine was against such light, that I judged I had sin'd against the Holy Ghost.*

Maid. That word terrifies me, that was said to me, *Repentance is hid from thine eyes.*

S. *That word when I read it, I was ready to teare it out of my book, There were three other Scriptures that were terrible to me.* He that beleeves not is condemned already, *I was one: Another was,* He that beleeveth

veth not the Son, the wrath of God abides on him [m]. *A third was*, He that made them, will not have mercy on them [n]: *no mercy, none at all. But above all, this*; Repentance [o] is hid from mine eyes. ([l] John 3. 18. [m] v. 36. [n] Iſ. 27. 11. [o] Hoſ. 13. 14.)

Maid. Was it ſo with you? *and then ſaid*, The Diſcoveries of Chriſt, and promiſes, are more terrible to me, then the curſes of the Law.

S. *Sometimes it was ſo with me; ſalvation was turnd into condemnation to me: promiſes that were never ſo ſweet, were terrible to me.*

Maid. When he would have healed me, I reſiſted, and would not.

S. *Who hath reſiſted his will? Here is Gods mercy to you, that by his Spirit he hath convinced you of ſin; when you might have gone without any ſight of it.*

Maid. I have not the light of it.

S. *You ſee, you are in darkeneſſe: Chriſt came to be light to them that are in darknes* [p]. *Chriſt would not unbottome you of your ſelfe, but to bottome you on himſelfe* [q]. ([p] Lu. 1. 79. [q] Hoſ. 2. 7. 14. Hoſ. 14. 3.)

Maid. He that overcometh, to him will he give to ſit on his Throne [r], and to eat of the hidden Manna [s]? One may goe farre, and not overcome. He that endures to the end, ſhall be ſaved [t]: but I fear, I ſhal not. ([r] *Re.* 3. 21. [s] *Re.* 2. 17. [t] *Mat.* 24. 13.)

S. *He ſaith,* [u] *feare not, nor be diſmayed: for the battel is not yours, but the Lords: you lye down in your ſhame, but he is your ſtrength, your al in al.* [u] 2 *chr.* 20. 15

Maid. Better never to have known the Truth, and

and holy Command, then having known it, to depart [w], as I have departed. ([w] 2 Pet. 2. 21.)

S. *All the Scriptures you bring, are to bring you off from your sandy foundation; you would build on something you would finde in your selfe, and feed on husks, your prodigals portion* [x]: *Christ is unbottoming you of your own righteousnesse* [y], *and of all evill, to make known himself, & his righteousnes to you: and to set you on that Rock, that is higher then you.* ([x] Lu. 15. 16. [y] Phil. 3. 7.)

Maid. Not one glimmering light of him have I.

S. Anſ. *Had you theſe eight yeers enjoyed ſuch light and comforts as you would have had, you would have reſted in them. But God would not have you reſt ſhort of himſelfe* [z]. ([z] Iſa. 55. 1, 2, 3. 8.)

Maid. I have ſin'd againſt all the meanes and light he hath given me.

S. *You will the more prize his mercy, and the more love him, when you ſhall ſee his love to you, notwithſtanding all this* [a]. ([a] Mic. 7. 18. 1 Tim. 1. 13-17.)

Maid. Judas after his ſin, he repented: I have not ſo much as he had.

S. *He had a naturall Repentance: you wait for Repentance from Chriſt* [b], *who is ſent to give Repentance to them that have no Repentance.* ([b] Act. 5. 31.)

Maid. I have ſin'd with *Judas*; But he ſaith, *Returne*; And I have not returned.

S. *Doth he expect they ſhould returne in their own ſtrength? No. But he turns them, and they are turned* [c]. *Judah was given over to reproach, and to treachery, and whoredome, and to all manner of ſin: Their ſinnes were*

were such, as could not be numbred: They would none of God, but were weary of him [d]*: yet he would not forsake them* [c]*; but would have mercy on them, and would love them freely, and would forgive them, and blot out their sins, for his own sake* [e]*; that they might not boast of their own righteousnes* [g]*: but glory in the Lord onely.* ([c]Je.31.18. [d]Isa.43.24. [f]25. [e]Jer.51.5.51Co.1.29.)

Maia. I go on in sin: and what hope for such?

S. Ephraim *feeds on wind; and the house of* Israel *compasseth him about with lyes: yet they were not destroyed: for his bowels were turned for* Ephraim, *Hos* 11.8.

Maid. If I eat, I am terrified for it.

S. If I did eat, I was terrified for it. Sometimes I durst not drink in a whole week together: because I judged, it was a Cup of Devils [h]*, and I drank to Devils, if I drank: and if I did eat, I thought I did eat my own damnation.* ([h] 1 Cor. 10. 21.)

Maid. I would fain be out of this life, that I might have an end.

S. Would you be sooner in Hell? Is not that worse?

Maid. I would be sitting alone, and musing, and not work: because I have no hope.

Quest. *When you work not, have you no thoughts?*

Maid. Yes, thoughts of sin, and of misery.

S. Then tis better for you to be imployed in busines [i]*: For els, the enemy hath more advantage: And specially because God bids you labour the thing that is good* [k]*.* ([i] Rom. 12. 11. [k] Eph. 4. 28.)

Maid. I shall never be comforted: I am cast out.

S. Because thou sayest, my paine is perpetuall, my wound

wound is incurable[l]*: and art called an* Out-caſt: *therefore the Lord will cure thee:* The Lord gathereth the out-caſts of *Iſrael.* ([l] Jer. 30. 15-17.)

Maid. Once that promiſe was ſweet to mee; *The mountains ſhall depart, and the hills ſhall be removed: but my kindnes ſhall not depart from thee, nor ſhall the Covenant of my peace be removed, ſaith the* LORD *that hath mercy on thee*[m], ([m] Iſa. 54. 10.) Then God was ſweet to me, and his people ſweet; I could have laid my hand under their feet. But now, mercy is departed, and all is nothing.

S. Hath God ſaid, It ſhall not depart, *and will you ſay, it ſhall depart? Mountains of ſin and corruption ſhall depart; but he will not depart. The Father draws the ſoule to his Son: the Son receives it; the Bleſſed Spirit unites it, and makes of two, one; He knits the knot in the middle, and ties theſe two ends together. Chriſt and the ſoule: which knot of love, none can untie*[n]. ([n] 1 Joh. 5. 7.)

Maid. God might ſay, *What could I have done more for thee, then I have done*[o]*?* (Iſa. 5. 4.) and yet I have thus revolted from him.

S. Iſrael *not onely revolted, but* deeply *revolted. Yet he ſaith,* Returne, *and he turns them. He gathereth; not onely* Iſrael *in generall; but the* Out-caſts *of* [c] Iſrael: *the skirts and rags of them. Ile tell you what* [c] *your ſtate is. You are as a man, that's taken from his* [c] *houſe, where was ſome light; and is put in* Ludgate, [c] *and put in a dungeon, where he hath no light. If one comes from the King with a pardon, and to call ſuch a*

one

one to the Kings Palace, where the light is greater and more glorious, then that he had before: how will he then admire it? And will not you admire it, if the great King ſhall doe thus with you, that are now in a dark dungeon? If he work, who ſhall let him? his pleaſure is, to raiſe up one from a dungeon of darknes, and to bring ſuch to his marvailous light q: *From a dunghill; from ſin, and corruption, and the Devill; to ſit with Princes* r; *to give them a kingdome. Fear not little flock* s, *its your Fathers good pleaſure to give you a kingdome.* (q 1 Pet. 2. 9. r Pſal. 113. 7, 8. s Luk. 12. 32.)

Maid. If I were of that flock, I might have hope.

S. *Other ſheep I have, that are not of this fold: them will I bring to the Sheepfold, and they ſhall hear my voice: and there ſhall be one fold, and one Shepheard* t. (t Joh. 10. 16.)

Maid. The Lord ſtrove with mee, and I reſiſted.

S. *If the Lord paſſe over all this, your ſoule and body will melt: you will be overcome with this goodneſſe of his, to be his for ever. Its the Son that muſt make you free, and then you ſhall be free indeed* u. (u Joh. 8. 36.)

Maid. But I have ſin'd againſt ſuch great light: and what will my end be?

S. *What think you of* Peter *that ſo denied Chriſt? Was not he on the mountaine with Chriſt, and ſaw his glory* w? *did not he ſee light? & yet how ſin'd he againſt it? when he both denied Chriſt, and forſware him* x. *And yet what love ſhewd Chriſt to him after all this?*

Tell

Tell my Disciples, and tell *Peter* that I am risen [x]. *I was much troubled with the Parable of the foolish* Virgins: *It was terrible to me. But yet see what was there? At midnight there was a great cry; Behold the Bridegroome cometh, go forth to meet him* [z]: *So when it is the darkest time with you, you are cald to goe forth to meet him.* ([w] Mar. 9. 2. [z] Chap. 14. 71. [y] Chap. 16. 7. 9. [z] Mat. 25. 6.)

Maid. I think as I go in the streets, something will fall on my head, and will kill me.

S. *When I went in the streets, I thought the Earth would open, and swallow me up. You cannot reckon up the thing, but I was troubled with it.*

"*Maid.* I desire I might be a warning to all, to "beware by my example, of sinning against light, "as I have done, & brought all this misery on me.

"S. *It may be this is it the Lord aimes at, in his hi-* "*ding himself from you: that you may be for a warning:* " *& yet he may return to you again* [a]. ([a] 1 Tim. 1. 13-16.

Maid. If I had hearkened, then my peace should have been as a river, and my righteousnes should goe before me.

S. *Be you ashamed, and confounded, that you have so neglected him: and if he will shew his love to you, notwithstanding all this, how will you admire him?*

Maid. Ay, as much as any. I should have as much cause to admire him, as ever had any.

A. *Therefore he will be gracious, that he may be exalted* [b]. ([b] Isa. 30. 18.)

Maid. If I could weep day and night, I should find more ease; but I cannot.

S.

S. *What if you could? yet the Law and all your doings are weak;* (a Rom. 8. 3.) *but you have not what you would in your self, that you may not rest short of Christ. You would not else so desire the riches of Grace to such a one. Are you not weary and sorrowfull?*

Maid. I am.

S. *He will satiate the weary soul: and he will replenish the sorrowfull soul.* (b Jer. 31. 25.)

The *maid* having further heard by this Gentlewoman, how sad her condition had been; and that yet the Lord had been so gracious to her, *she said:* Mine was not sadder then yours hath been: but only that I had sin'd against greater light. How long were you in that sad condition?

S. *Four years and above, since I was little more then eleven years old: But the last half yeere and above before the Lord delivered me, I was full of terror night and day; and at last, I had no rest at all, being violently tempted against my life.*

Maid. Then I may have some hope that the Lord may deliver me; becaus I have not been above two moneths so violently troubled.

May 31. Being *Munday*, came to her the Lady *Willoughbie* of *Parham*, with Dr *Coxe* Physician, and Mrs *Cox*; Mr and Mrs *Adderley*, of the *Charter-house*, &c.

Having heard of her great *comforts*, Dr *Cox* put severall *Questions* to her; Which with her *Answers*, were to this effect.

1. Dr *Cox*. Some ſay of your *Comfort*, that it is but a *Deluſion*, ſome ſay it is not.

Q. How do you *know* tis no *Deluſion*?

S. Anſ. *You cannot know what my* comforts *are, except you knew what my* terrors *were: But I beleeve, the Lord did not* keep *me in them*, *and* carry *mee through them, and* deliver *me from them*, (*not from one, but from* all *my fears*,) *and* give *mee* comfort *to* delude *me with his comfort. For nothing could ſatisfie in thoſe* Terrors, *but* Chriſt; *therefore it is apparent that it is* Chriſt; *becauſe nothing elſe could do it, to free me from one of my terrors*; *much leſſe to free me from* all. *Could any thing keep me from ſuch great* temptations, *but the power of God?* (then ſhee told of ſome of her *Temptations*.)

Q. How know you it was the power of God?

Anſ. *Becauſe it was the* bare arme of God *that brought ſalvation to me*: (Iſa.59.16.) *nothing elſe* could, *and nothing els* did *it*. *I went about ſeeking* reſt, *and could find none, till he gave me reſt.*

Q. How know you this working in you, is the *Spirit* of God?

A. *Where the* Spirit *of God is*, *there is* libertie. *he* [d] *ſets the ſoul at-liberty, that was in* bondage; *for I was in* bondage. *The other is a Spirit of* Error; *this is the Spirit of* Truth: *the other is the Spirit of* darkneſs, *this is the Spirit of* light. *This is the Spirit of* Truth, *and not of* Error, *becauſe* he leads *the ſoul into* all Truth: [e] *and he ſet me at liberty, that I am not* under the Law, *but* under Grace [f]. (d 2 Cor. 3 17. e Ioh. 16. 13. f Rom. 6. 14.)

2. Q. How, or in what ſenſe are you *not under the Law?*

S. Anſ. *Becauſe the* Spirit of life *in Chriſt Jeſus, hath made me* free *from the* law *of ſin, and of death.* For what the Law could not doe, being weak, &c. (Rom. 8. 2, 3.) *It was* weak *to* pardon *my ſinne, and to* carry *it into the land of forgetfulnes: therefore God ſending his Son -- condemns ſin, and ſaves the ſinner: even* me, *the chiefeſt of ſinners.*

3. Q. Whether have you SIN in you?

A. *Yes; a thorn in the fleſh (as* Paul *had,) to* humble *me: but not to* condemne *me.* (2 Cor. 12. 7.)

Q. Whether doe you think that others judge of your condition now, that it is but in hypocriſie?

A. *They that ſaw, or knew me in my Terrors, when I could not be ruled; might well know, that nothing but the Peace of God, which paſſeth all underſtanding, could ſo rule me; which was as* Ephraim, *an untamed heifer,* (Phil. 4. 7. Ier. 31. 18.) (ſhe ſpake this very low.)

4. Q. Why do you ſpeak no louder? are you weaker with your joyes, then you were with your Terrors?

Anſ. *I had more cauſe in my Terrors, when I abus'd my body; but I never felt it, till now. I beat my head oft againſt the wall; and took my fleſh in my teeth: and the more and ofter I did it, the leſſe I felt it. And when I had an opportunity againſt my life, and did not take it; then I beat my ſelf for it moſt of all, becauſe it took not effect: Or if I ſpake any thing that was of-*

fensive to any with me, or did that I should not; when it was brought to mind afterward, then I abused my body for it, most of all. And that I did so then, is the cause why I lie here now. For now that he hath brought me to my self, now I feel it. He did not onely bring my soul to hell, and brought it back again; but my body to the grave, that he might raise it up again if he see it good. (1 Sam. 2.6, 7.)

5. Qu. Why do you not eat? Why do they not get things for you, that you may rise again?

Ans. *I do eat. But its meat to eat, that the World knows not off; but those that taste of it: His words were a found, and I did eat them.* (a Jer.15.16.) *His Words are the joy, and rejoycing of my heart; his Words of mercy, and love, and joy in the holy Ghost; Which fill an empty soul indeed, as I was: Which is meat indeed, both to soul and body at the present.*

Qu. Whether do you not refuse the creatures out of temptation?

An. *No, for I would eat, if I could: my stomack was then fild with terror that I could not eat; & now with joy. If I could, I would take the Creatures; but for the present I cannot: But if he see it best for his glory, and my good, I wait for a power from him for this, as well as for the rest that he hath done for me: for I know that all power is in his hand, and all my times are in his hand: therfore I desire to wait on him.*

Q. Whether could you endure to be mock'd and skoff'd, and jeered at in the world? if some should say, *This is she that was mad*, or *that counterfeited*, could you endure it? An[illegible]

Ans. *Its no more then my Lord and Master was before me: They said,* he was mad, and had a Devil: *and the Souldiers* mock'd him. *Let me undergo the uttermost, I do but follow his* [a] *steps. And if I will be one of Christs, I must do so* [b]. *He suffered it, but for such a one as I, though he was the Son of God; yet he made himself of no reputation* [c], *And what was it for? but to die for me the the chiefest of sinners, that I might live to have life from him, that I might live to him* [d].

[a] 1 Pet. 2. 22.
[b] Luke 14. 26.
[c] Phil. 2. 7, 8.
[d] 2 Cor 5. 14, 15.

7. Q. Whether could you be *content with Christ alone* now, and take no comfort in any thing in the world, but be satisfied with him alone?

Ans. *Yes, very well: for he is* a satisfying Christ: *for having him, I have* enough, *I have* all things. *Therefore I desire not to look after pleasures in the world, for I have* enough *in him* [e]. *For he is full of satisfaction: and I have tasted of that fulness, Grace for Grace.* (e Phil. 4. 11, 12. 1 Io. 1. 16.)

8. Q. Whether do you love God now, more then ever you did before?

Ans. *I know not that ever I lov'd him at all before: For I had no love at all* [g], *neither to the Creator, nor to the creature: for all were enemies. All the sight of God I had then, was, that he was an enemy. I saw no excellency, nor beauty,* [h] *nor comliness in him to be desired at all.* (g Tit. 3. 3. h Isa. 53. 2.)

It must be one that hath attained to great love, that can love a deformed creature. God is LOVE it self [i]: *yet he is pleased to look on such a deformed creature as*

I; none more then I. Therefore he shews tis great love indeed, that he loved me with all. Therefore I love him with the same love, that he loved me first. (1 Ioh. 4. 16. & 19.

I was a childe of wrath, dead in trespasses and sins; a stranger from the Covenant of promise; without God, without hope; far off from God; indeed I was an enemy to God. Yet he was pleased to reconcile enemies: therefore its free love, to love such a one; to quicken such a one; to bring such a one neer, that was so far off. It 'was love indeed, that made me love him. It was this, 'that made me to see a beauty and excellency in him; 'which made me love him above ten thousand worlds: 'if all the glory of them were in one, and given to me, 'I see more to be fired in him, in the least glimpse of 'him, then in them all. Therefore I look on him above them all. When I saw him as an enemy to mee, I could not love him: But now I see him a reconciled God in Jesus Christ to such an enemy as I, even I the chiefest of sinners; which constraines me to love him. (2 Cor. 5. 14)

9. Q. Whether do you PRAY?

Ans. *I do pray: but tis that the Lord would give submission to his will. As long as I am in the body, I have cause to pray. I cannot forget to pray for* troubled soules, *that come hither to me. But for my selfe, my chiefest work is now to PRAISE the Lord, for what he hath done to my soul. For Praises wait for God in Zion: And for what waits it? but for* Zions deliverance *from her* hard bondage. *Zion was a* Wilderness, desolate, forsaken, forgotten of God *for the present,*

sent, in her owne apprehension. And when God is pleased in fulnes of time to manifest himself, and to shew his love to Zion *freely, and to marry her to himself, (such a one as I was,) and to establish* Zion *on a sure foundation, that is, upon himself: that though the mountains and hills depart, yet his loving kindnesse shall not depart: then* PRAISES wait for God in Zion: *for* Zion *then hath answer of her* prayers. Ps. 65. 1

10. Q. Whether finde you a tickling of pride or hypocrisie, when so many people, and some great ones come to see you? Do you not ask who were the Great people, when they are gone? and take pride in it?

[A like Question, and her Answer to it, was before. Another time when a Noble Lady sate on the bed by her, and she was not moved at it, one whispered to her, that this was a great Lady: She answered *Its no more to me, then if it were* such a *one*: naming a meaner woman *troubled in Spirit*, that oft came to her.]

And now to this Question she answered, *No; its far from me. For if I were in a Wildernesse, where none came to me, I should take as much glory there as in such abundance comming to me in this place. For the Saints of God will give thanks for me in general, though they know me not in particular. And unless it were some that I knew before, I know not any that come; and I look not upon them, unlesse it be on some troubled people that come: for I enquire after those: but I enquire after none els.* (1 Joh. 5. 44.)

11. Q. How know you those that come hither, that they are truly troubled for sin? For many will make as though they were so, but are not.

Ans.

Anſ. *None knows the ſecrets of God, but himſelf. And thoſe to whom he reveals his ſecrets to, by their own experience they may gueſs at it, who is, and who is not*[a]. *One that is indeed burthen'd for ſin, its not an eaſy burden for them to ly under: they would be out of it, if they could. Theſe are weary of their ſin: and nothing elſe can content them, but a glimps of the love of God, in the face of Jeſus Chriſt*[b]. *So far I gueſs them to be really troubled for ſin.* (a 1 Cor. 2. 16. b Rom. 7. 24. 25.

12. Q. How put you a difference in the *Trinity*, between the Father, the Son, and the Holy Ghoſt?

Anſ. *Theſe three do all agree in one, and they differ not in Working a New Creation in the ſoul. They are three in manifeſting their Workings. For, None can come to the Son, except the Father Who gave them to him, draw them: There's the* Fathers *Worke, to give and* draw *them*[c]. *For theſe the Son lays down his life, and receives them: All that thou haſt given me, ſhall come unto me*[d]*: I have kept them, and loſt none. Its the Work of the* Spirit, *to unite the ſoul and Chriſt together, to make of twain one*[e]. *Thus their three Works are manifeſted to the ſoule. Yet theſe three agree*[f] *in one.* (c Ioh. 6. 44. d 37. e 1 Cor. 6. 17. f 1 Ioh. 5. 7. Complut. Plant.)

[*June* 3. The *Relator* asked her further about this *Myſtery* of Three in one.

S. Anſ. *The* Father, Son, *and* Spirit *are in Union: Theſe three agree in one: and ſo ther's no diſagreeing or differences therein: But there are various diſpenſations to the creatures capacity; ſo there are three:*

Firſt,

First, the Father, *that in his love sent the Son* [g] *to reconcile sinners to himself.* (g Ioh. 3.16. Rom. 5. 8.10.)

Secondly, the Son, *the Word*, *Who was sent, that took our Nature*; *to redeem us from all iniquity, and to bring us to the Father.* (h Ioh. 1.1. 1 14. Heb. 2.14.)

Thirdly, the holy Spirit, *Who was sent by the Father in Christs name* [k], *to manifest this love of the Father, and of the Son,* [l] *to the Creature: Which the Creature could not know, but by the Spirit of God* [l], *Who quickens them that were dead in sin* [m]: *and he teacheth and leads the soul into all truth* [n]. (k Ioh. 14. 16. 26. l 1 Cor. 2.9.10. Tit. 3.5. Ioh 3.3 5. m Rom. 8.10.11. n Ioh. 16.13--15.)

13. Q. *May* 31. was; Whether is any thing revealed to you, how it shall go with the Church of God?

Ans. *I know, and verily beleeve it shall go* [o] *Well with those that fear the Lord.* (Isa. 3.10.)

Q. How mean you in spirituall, or in outward things?

Ans. *Specially in spirituall, I mean: and so far as it is for their good, in outward things, God will dispose of them.*

14. Q. She having said, that her *sanctification as well as her justification did proceed from Christ*: Mr *Adderley* asked her how she proved it?

Ans. *I beleeve that out of the side of Christ, did issue both* blood, *and* water [p]. *Blood to take away the* guilt *of my sin: and* Water *to wash away the* filth *of my sin* [q]. *So that from my Lord Jesus Christ, doth issue both my* justification, *and my* sanctification. *He* [r] *is made*

made to me, Wisdom, Righteousnes, Sanctification and Redemption. (p Ioh.19.34. q 1 Ioh.5.6,8. r 1 Cor.1.30.)

Another maid that was not born in *England*, being in *affliction*, both in soul and body, came to her telling her of her sad *Temptations*: (her words were better understood by Mrs *Sarah*, then by the writer and sometimes were guessed at, from the *Answers* given to her; (*viz.*)

Maid. I am sore assaulted by Satan.

Mrs *Sarah. Christ is lifted up, and held out to you, as the Brazen Serpent was in the* a *Wilderness. Though you are stung by the old Serpent, yet healing is in Christ for such as you. Shall your sin separate from Christ?* (a Ioh.3.14.)

Maid. I know it shall not, b if Christ were willing to save me, for he is able to do it. (b Rom.8.34,35.)

Mrs *S. Do you question the willingness of Christ? He is your King, & he will save you*c. *He is as willing to heal you, as you are to be healed. He gave his life for saving the ungodly, and sinners*d; *therefore hee is willing to save them. Doe you desire after Christ?* (c Isa.33.22. d 1 Tim.1.15.)

Maid. Yea I desire him with all my heart. I long for him.

Mrs *S. Its he that works the will and the deed: he works that desire in you.* (e Phil.2.13.)

Maid. I feel that God is angry with me.

Mrs *S. His anger is but for a moment: but his mercy is for everlasting.* (f Isa.54.8.)

Maid. Yea, if I could beleeve.

Mrs *S. Do you see a want of Faith? thats your chiefe want: If you had Faith, you had enough: and this is true Faith, to beleeve that Christ dyed for you the chiefest sinners.*[d]

Maid. I am a filthy wretched sinner.

Mrs *S. Who was a sinner like me? Who was worse then* Mary Magdalen[g], *then* Peter[h], *then* Pauli? *Yet they obtained mercy. Are you tempted against your life?* (g Mar. 16. 9. h 7. i 1 Tim. 1. 13--16.)

Maid. I am oft tempted against my life.

Mrs *S. Why, what causeth it?*

Maid. Sometimes this, becaufe I am not as others are: I do not look fo, as others do.

Mrs *S. When Christ comes and manifests himself to the soul, it is black in it self, and uncomely*[k]: *but He is fair and ruddy, and he cloaths the soul with his comelines that*[m] *he puts on it, and makes it comely therein: and in him the soul is all fair, and there is*[l] *no spot nor wrinkle, nor any such thing in it, in his account; becaufe he hath clenfed it by his bloud, from all sinne. Its not you that do it, but Christ that will do it: as he saith,* This is my Covenant[n]; I wil be mercifull to their iniquities; *and,* Ile give you a new heart; (o Ezek. 36. 26.) Ile put my fear in your heart; Ile write my Lawes there. *Though the soul cannot beleeve at all; yet hee remains faithfull, and* cannot *deny himself*[p]: *hee saith not, hee* will not, *but hee saith, hee* cannot *deny himself.* (p 2 Tim. 2. 13.)

k Cant. 1. 5. 1 chap. 4. 7.
m Ezek. 16. 6 --- 10.
n Hebr. 8. 10 ---- 12.

Maid. He may do this for some few, but not to me.

Mris

Mris *Sarah. He doth not this to me onely, nor to our Nation onely, for many Nations must be blessed in him*[q]. *He came to give his life for a ransom for many, to give himself for the life of the World*[r]. *He is a free agent; and why should you exclude your self?* (q Gen. 22. r 1 Jo. 6. 51.

Maid. I had a light followed me: but now he is hid from me.

Mris *Sarah. The House of* Jacob *Was the Church of God: and yet he hid himself from them.* (Isa. 8. 17.

Maid. I am a dry barren ground.

Mris *Sa. Christ will pour water on the dry and thirsty land.*[t] *He satisfies the hungry soul with good things*[u]. *It is all done by Christ already, for poor barren souls: there is nothing now to do, but*[x] *manifest it by the spirit to you. You know God hath made you, and he bare you up all this while. Do you think any could do this but God? and hath he done all this for you, & do you think he will*[y] *not deliver you? Did he*[z] *bear and carry the* Israelites, *that had been bond-slaves in* Ægypt, *through the Wildernes, into* Canaan, *(notwithstanding all their sins and provocations, and hardnes of heart;) and will not he bear you, and carry you, out of your self, into himself? though you be a bondslave to sin and Satan? He Works, and none shall let him.* (a Isa. 43. 13.) *Who shall let this mighty God? Shall sin or Satan? He Works when he Will, and When he Will. Though he tarry, Wait for him: for he that shall come, Will come, and Will not tarry.* (b Abac. 2. 3.)

t Isa. 44. 3. u Lu. 1. 53. w 16. 19. 30. 2 Cor. 5 19. Col. 2. 13, 14, 15. x 1 Co. 2. 11. y Iud. 13. 23 2 Isa. 63. 9. Ier 2. 2. 6. Act. 13. 17, 18, 19.

The *Relator* ſpake afterwards with this afflicted *Maid*; ſhe told him the Lord had given ſome ſupport and refreſhing to her, ſince that conference. The Lord alone be exalted for it, who works all our works for us, [c] and in us. For what have we, (any of us) that we have not received [d]? And where then is boaſting? It is excluded. [e]

c Iſa. 26. 12.
d 1 Cor. 4. 6.
e Rom. 3. 27.

June 2. A godly man came to her, and told her, *he was convinced in his Conſcience to come, to enquire the truth* about an ill *report* he then had heard and judged it was falſe: it was this; That ſome great perſons having come to her from *Weſtminſter*: ſhe being told thereof, that ſhe ſaid; *A greater then* Solomon *was there*: as if ſhe gloried more in her ſelf, then in the work of Chriſt in her. To whom Mris *Sarah* anſwered thus: *Its far from me to* glory *in my ſelf, but in my* infirmities [g]; *and to lie down in my* ſhame, *and to have confuſion cover me. In my* terror *it was far from me; and now ſeeing a* glimpſe *of the love of God, it doth* humble *me thoroughly: which nothing elſe could. And now, if I ſhould glory in this work, but onely in exalting Chriſt, it would be as* great *a ſin, as* ever *I committed yet: but onely the ſin of unbelief* [h]. The truth was thus; One day, amongſt others that came, one told her, there

If all that *bear* ill reports, would *reſerve* an ear for the *abſent*: f there would be leſſe *printing*, & preiudice againſt the *innocent*, then there is. f *Pro* 18. 17. (g 2 *Cor.* 12. 9.)

were

were some that came far, and desired to heare her speak, what God had done for her: She answered saying; *The Queen of Sheba came far to heare the Wisedom of* Solomon; *but behold, a greater then* Solomon *is here*[i]. Christ *himself, to work a New Creation in the soul: To turn me from the ruling power of Satan, and utter darknes, to his everlasting light: to turn a Prodigall to himself: even me, that was so bad, or rather worse; yet he hath turned me. It was his work to turn me, therefore he deserves the praise of his own work. To cloath Legion in his right mind, & set him at his feet: yea in his bosom. It was his love indeed to such a one as I. This I say, that Christ may have the Praise of his own work, and none els: becausse he did it alone.* (h 1 Ioh. 5. 10. i Luk. 11. 31. k Act. 16. 18. l Mat. 5. 15.)

This was what shee said at that time, to those from *Westminster:* and many mo being there in the room; and her *voice*, through her weaknes, being very *low*; whether some heard her speak but *part* of the words beforesaid; or some that her speech was related unto, God knoweth: but some did *detract* from, and wrested her Expressions; and thus "raised an *ill* report. *If the receiver be as bad as "the Thiefe; one had need bee wary, lest hee receive "prohibited goods.* Some *other* false reports, some have *made*, and others have *spread* already: but this may be an *Item* to all, to take heed, *what* they hear, and of *whom:* and to warn all that are professed Christians, not to come short of *Aristides* a professed *Heathen*; who us'd to lend but *one ear*

"to

to a party present, that inform'd him against one absent; and to lay his hand on his *other* ear; signifying to the *reporter*, that hee would *reserve* one ear for the party absent; and not *judge* the case, till he heard the other also. Shall not *Aristides*, and heathen *Festus* rise in judgement against many in our generation, and condemne them? When we see how *Fœstus* also would not passe judgement against *Paul* being absent, though he had *information* against him, not by one or two, but by *many*, and those also being of his own * sect [x Act. 26. 5, 6, 7, 22.] and Religion in the main, and of special note and strictnes among them: yet being *desired* by them, he refused it, saying, *It is not the manner of the Romanes, to deliver any man to* n *dy, (so to judge him,) before that he which is accused, have the accusers face to face; and have licence to answer for himselfe, concerning the crime laid against him.* m Act. 25, 15, 16.

n A good name is better then great riches. Pro. 22. 1. Pro. 25. 18. Therefore it is worse to rob or wrong one in this, then in the other.

June 3. 1647. She told the *Relator*, how the Lord prevented her ruine, about *Feb.* last, *viz.* That one night she watched till her *Mother* was asleep; and then stole out softly from her, taking the key of the buttery doore; which shee opened, went in, and locked it to her, taking the key with her, so to make surer her dispatch without lett: and there being

ing a window to the House-tiles, she crept out, (t
do like *Judas*, to cast her self down to dissolve he
self;) and in the dark she *saw* there a fire, and *Sat*
as a *roaring Lyon* in it: yet still being perswade
(through his delusion) there was no other hell, bu
that she felt in her conscience; she went within
quarter of a yard of the edge, being ready to lea
down, when none should see or hear her; and no
was no creature to hinder; then was this spoken t
her distinctly; *Thou shalt not fall down, and burs*
asunder, as Judas *did, and so dishonour God that mad*
thee. Vpon this, the *sight* vanished, as if it never ha
been: and she fell not down, being thus kept fro
it; and sate down by the *chimney* there; and after
while, beat her head against it, till it *swell* abundant-
ly: and the more she dashed it, (then, and at othe
times,) the lesse she felt it. Her tender *Mother*
waking, missed her, and sought about, and caus
one to breake open that buttery door: and cre
out, and there found her *Daughter*; who ha
not po wer then to leape downe from her; b
when her Mother would have her come in at th
windo v, she tumbled down, her *head* falling o
'the *bricks*: which, with other such hurts befo
'and aft er, (she oft so beating her head,) was one oc
'casion of her *head* and *eyes* so great weakness
'late.

After that *desparate* attempt, she had secretly g
a *knife*, and hidde it, to dispatch her selfe withall
and then was she glad, and not so troubled: so th
he

her Mother hoped ſhee was now better. And on a *Munday* morning, ſhee deſired of her Mother, to heare the *Lecture* at night by Mr *Carter* at *Fiſh-ſtreet-hill*, and firſt entreated ſhee might goe ſee a neighbour; which her Mother granted, hoping ſhe now might truſt her to goe. That neighbour not being within, it was caſt in her mind to go to *Lambeth-Marſh*, (which ſhee had alſo purpoſed in the morning,) there to diſpatch her ſelfe: and therefore had ſhee taken the knife with her. Over the bridge ſhee thus went, and quickly came to *Lambeth-Marſh*; There ſhee went towards the Trees, and ſaw them dry without leaves, or fruit; and thought, ſo was her ſoule, as they. She ſate down by a ditch; and ſtudied whether ſhe ſhould drown her ſelfe in *Thames*, or there? and concluded *there*; becauſe *there* it was more private, that none might hinder her. Then ſhee thought, (as ſhee had often thought on the like ſad occaſion,) ſhee muſt like *Judas*, firſt *repent*, & then* undo her ſelfe: **Mat.* 27. as if that would ſerve. Whilſt ſhee was about this, two that ſeem'd to be Miniſters, ſaw her ſitting there alone, came to her, and *asked* her, how ſhee did, (for now they ſaw her weeping;) and why ſhee ſate there? Shee had no power to conceale it, but ſaid; *I am not well, I am as ſad a Creature as any on earth. I ſee my condemnation, and nothing els. I cannot be well, till I have taken away my life.*

Min. Whither were you going?

S. Anſ. *I had thoughts of hearing* Mr Carter *in Fiſh-ſtreet-Hill.*

Min. This is not a place for such a one to sit in: and by Gods help, we will bring you thither. So thither they brought her. But as shee went, It was put in her minde to goe thence that night to the *Dog-house*, (shee had heard of) in *Moorfields*, there to offer her selfe to the Dogs, to eate her up, that her Mother might never heare of her more. But at the Sermon her *Mother* seeking her, espied her: and shee againe hid her selfe beyond others: but her Mother againe found her, and had her home. This was but about a Moneth before *April* 6. beforesaid, of her *deliverance*.

June 8. being *Tuesday* the *Lecture*-day there, (where M^r *Ed: Richardson* of *Yorkshire* the *Relators* friend, was desired to preach:) upon occasion of *two Passages* in his Sermon, two *Questions* were put to her. (Her answers were suitable to his resolutions.)

Qu. 1. Whether persons that rightly beleeve in Christ, doe not first feel their great need of him?

S. Ans. *The Gospel is the Ministery of the Spirit. He convinceth of sin, because they beleeved not: and what great need they have of Christ: and till then, they never rightly beleeve. I have found it hath been so with me. No sin is like the sin of unbeliefe. The enemy is the Grand enemy of the soul: that sin, is the Grand sin of the soul. Though it be the great sin of all, and the damning sin; That yet Jesus Christ should not onely bid such a one beleeve, but give it to beleeve, it is to be admired.*

2. *Quest.* Whether many are not worse, by hearing

ring the Goſpel of Grace in Chriſt to the ungodly, and chiefeſt of ſinners?

S. Anſ. *Many are worſe, and many are better. The* [y] *Word by the Goſpel is to be preached to the world of ſinners; that is, the Word which became fleſh* [z]. (y 1 Pet. 1. 25. z Joh. 1. 14.) That Chriſt came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many [a]. *He is not to be miniſtred unto by workes of our righteouſneſſe, or our preparing our ſelves firſt for him, or any worthineſſe in our ſelves, but* to miniſter, *that is, to ſupply our wants: firſt the Spirit, and therewith, righteouſneſſe, peace, and joy; which make an empty ſoule, full indeed;* and to give his life, *not to* ſell *it to them that have* money, *but to* give *it, to them that have none:* his life, *no leſſe price:* a ranſome *for us bondſlaves: that were in* bondage, *to Satan, ſin, and corruption:* for many, *for a numberles number, that none can number; ſo they are indeed, if all be gathered together: though but a* few *in compariſon of the reſt: for* many are called, but few are choſen [b]. *Its there, for* many; *here for* few. Many *are called by the word to Beleeve, and to Repent: all, where the Goſpel comes: but* few *are called out of their ſinfull ſtate.* ([a] Mar. 10 45. [b] Mar. 20. 16.)

June 10. 47. It being now above 75. dayes ſince ſhe did eat at all: and full 65. dayes ſince ſhee did ſip or drink two dayes together, her drink being onely fair water for about twenty dayes: and ſince that, ſome ſmall beer: and both theſe onely at once

ſtill in two, three, or four dayes; of late in four or five dayes once; and then no more till about ſo long after; (ſhee having never been able to ſtirre out of bed, ſince *April* 6. being 65. dayes, through her great weakneſſe, eſpecially in her *head*, by her ſo *beating it againſt walls in her Terror:*) and now ſhee being very weak, unlikely to live, unleſſe ſhee took ſomewhat; [except he who ſo miraculouſly had upheld her ſo long, ſhould hold out the ſame great power and goodnes ſtill unto her; ſhee not having taken ſo much as a ſip of any thing at all, for four or five dayes laſt, nor ſo much as moiſtened her mouth or lips in all that time: and had enjoyed very little reſt, for a week together, or more:] The *Relator* perceiving it now, (as from time to time formerly) ſpake to her about eating or drinking ſomewhat.

S. Anſ. *I am not hungry nor thirſty.*

Rela. I have ſometime neglected my body, till I ſaw I muſt not wrong the Temple of the Holy Ghoſt[c]: and then I durſt not but eat, though I had no mind to it; becauſe tis an ordinary means of preſerving life and health. ([c] 1 *Cor.* 3. 17.)

S. Anſ. *I cannot do it; I do not abſtain out of wilfulneſſe, for I would if I could: nor have I any command or temptation in my ſpirit againſt it, as if I ſhould not: but it is, becauſe I cannot. When I have tried, I am the worſe by it, I cannot digeſt it, and the ſmell of it hurts me.*

The *Relator* durſt not then further urge her: and being ready to depart; Shee *entreated* his *viſiting*

ting some of the *despairing* soules, that had been with her; and to *pray* for *them*: and for *her selfe*, that *shee might quietly submit to the will of God, to live or dye; for she found not such contentednesse to live, as she desired, but rather longing to be dissolved, to be with Christ, which was best of all for her.* (Phil. 1. 23.)

So he left her more drooping, weak, and pensive, then at any time; shee now to the eye of man, drawing neer to death, as he apprehended, and was much affected with it; & spake of it to some.

☞ But yet remembring some expressions of Faith, that she had uttered before, touching the raising up of her body, as well as her soule (*pag.* 33. 35.) he had hopes the Lord would yet raise up her body, to the praise of his Name, and the refreshing of others, that are despairing, disconsolate soules.

And now *behold and see the* LORDS *doing: for it is marvailous, and worthy to be remembred.*

That day, and untill about ten of the Clock at night, & all that week before-going, especially (on, &) since Tuesday beforesaid, she had these words following her, and still as it were spoken to her again & again: *viz. With long life will I satisfie him.* (*Ps.* 91. 16.) At first she took it to be meant of Eternall life in glory, and rejoyced in it. But when it was opened to her, to be also *of long life here:* Shee thought, that would not satisfie her; and therefore she would not regard it: being so desirous to be *absent* from the body, and to be *present*

with Jesus Christ. 2 Cor. 5. 8. a *little glimpse* of him that shee felt, was so sweet, shee so desired the *full fruition* of him, that shee was not so contented to live, as was meet: and as now (having a sight of it) shee desired prayer for her, that shee might be; and that she might quietly lie down at the feet of God, to do with her as he would: that shee might not be *so weary* of the condition the Lord allotted to her. About *ten* at night, this came in, as if it had been whispered to her soule from God; *Thou hast not* wearied *me with thy sacrifices; but thou hast* wearied *me with thy sins: Yet I, even I am he, that blotteth out thy transgressions, for mine owne Names sake* [a]; *and will remember them no more for ever: no not for ever. Thou art mine, my* [b] *desire is towards thee. I will* [c] *heal thy backslidings; I love thee freely, I forgive all thy sins for my Names sake; as though they had never been committed. Come and see, how I have loved thee! How I have ever loved thee! Behold and admire this love of mine. Fathom this sea of my love if thou canst, which drownes the multitude of thy sins: and see how I have ever loved thee from eternity, with an endlesse, boundlesse, and everlasting* [d] *love: the number of thy sins, and multitude of thy transgressions against me, shall never be able to seperate the* [c] *union that I have made between thee & me.* ([d] Jer. 31 3 [c] Ro. 8 35-39.)

[a] Isa. 43. 22-25.
[b] Cant. 7. 10.
[c] Hos. 14. 4.

This manifestation exceedingly melted her heart; and the more abased her soule before him: And shee said; *Lord, What wilt thou have me to do?*

It was answered, as that to *Paul*, [*Act.* 22. 10.] *Arise and go into Damascus, and there it shall be told thee what thou shalt do: So* (it was given her to understand that) *shee must arise* from that sinfull condition, *and goe*, out of her selfe, *to Christ, and he would tell her what shee must doe.* And as he said to *Paul*, (Act. 26. 16.) *Rise, and stand upon thy feet: For I have appeared to thee for this purpose, to be a Minister and a witnes, both of the things thou hast seen, and in which I will appeare unto thee.* So God had bid her *Arise*, and he had raised her soul from the loweſt hell; and now he perſwaded her, that he will raiſe up *her body also:* that ſhe might be a *Witneſſe* of the Grace of God, to *miniſter* to others, what he had *adminiſtred* unto her. And that as *Paul ſhould be a witnes, both of the ſufferings of Chriſt for him, and of his own ſufferings for the Name of Chriſt:* So *ſhee* ſhould be a witnes of both in like manner: and ſet to her *ſeale*, that *God is true, in whatſoever he hath ſpoken, and cannot deny himſelfe.* And as *Paul*, when he was to live, and to ſuffer many things; He ſaid, *None of theſe things move me, neither count I my life deare unto my ſelfe, ſo that I may finiſh my courſe with joy, and the Miniſtery.* (Act. 20. 24.) So ſhe muſt not count *her life* dear to her ſelf, no not her being with Chriſt, which is far better then this *life*: being confident, that *ſhee ſhould finiſh her courſe with joy:* and now ſhee muſt teſtifie and miniſter that Grace of God that ſhee had received, unto others.

Other places of *miniſtring to others* were brought into her, beſides that of *Paul*. Another was of *Peters wives Mother*, Mark. 1. 30. *Anon they tell Jeſus of her: and he came and took her by the hand, and lift her up: and immediately the feaver left her: and ſhee miniſtred unto them.* Not to Chriſt onely, but to others. And ſo muſt ſhee. *As Chriſt himſelfe came, not to be miniſtred unto, but to miniſter.* Mark. 10. 45.

A *Third* place was, *Luk.* 5. 20-25. where Chriſt ſaid to the man that was ſick of the Palſey; *Man, thy ſins are forgiven thee.* There he firſt cured the ſoule; and then the body, ſaying, *Ariſe, and take up thy Couch. And he aroſe, and went, and glorified God*; declaring to others what God had done for him. And ſo muſt ſhee.

Beſides thoſe three or foure places of *miniſtring* to others, there were *ſix places* more brought to her, of ſuch as *Jeſus Chriſt raiſed up* by his power: and they were ſet on with power on her ſoule. One was *Luk.* 7. 14. Chriſt ſaid to the Widows ſon, *Young man, I ſay to thee, Ariſe: and he that was dead, ſate up, and began to ſpeak.* Yet ſhee deſired, if ſhee might have a place to her more particular. Then was given in that in *Luk* 8. end; where *Chriſt* ſaid; *Maid, ariſe.* And after that a third place, *Mark.* 10. 49. It was ſaid to the *blind man* by *Chriſts* Diſciples; *Be of good comfort; riſe, He calleth thee.* He called, that would make him whole every whit. (This was ſuitable to her whoſe *eyes* were ſo weak, and dim.

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A *fourth place*, Act. 9. 34. *Peter* ſaid to *Æneas*, *Jeſus Chriſt maketh thee whole*, and he aroſe immediately.

A *fift place* was, *Act.* 3. 6. *In the* **Name* *of Jeſus Chriſt of* Nazareth, *ariſe and walk: and he aroſe immediately, and leaped, and praiſed God: So thou in the* **power, and efficacy of the power of Jeſus Chriſt of* Nazareth, *ariſe and walk*; *Jeſus Chriſt maketh thee whole.* Then had ſhee *Faith* given her, and *Power* inſtantly, that ſhee could ariſe: but her Mother being aſleep in the bed with her, ſhee forbare, till her Mother did awake in the morning.

* So *Name* is put for *power* there, *Act.* 4. 7. 10.

Yet there came *one place more*, (more full, more particular, and more familiar,) *Mark.* 5. end, *Talitha cumi*; *Damſell, I ſay to thee, Ariſe*; *and ſtraightway ſhee aroſe, and walked. And he commanded that ſomewhat ſhould be given her to eate.* Here was her *Eating*, *Ariſing*, & *Walking*. And a full perſwaſion was given her therewith; that ſo it ſhould be with her ſelfe. Thus ſhee lay, fully confirm'd therein; not ſleeping that night at all, but enjoying ſweet *communion* with God, till the morning. And *June* 11. when her Mother awoke; and was ariſing, ſhee ſpake to her, with teares in her eyes, being grieved that (through that foreſaid penſivenes) ſhee had not ſpoken a word to her Mother, and thereby might offend her; entreating her pardon; which was ſooner granted, then asked. Then ſhee declared what ſweet refreſhings the Lord had given in, that

that night, with power to her soule, in behalfe of her bodies restoring: and named the severall places beforesaid, the *Chapter* and *verse*, as they were given in to her that night, so as they never had been given in to her in all her life before; desiring the *Maid* that tended her, to turne to the *Scriptures*, one by one; which shee did; and read them, to the last: Shee declaring what *power* came with the words into her: the *last place*, being, *Damsell, I say to thee Arise,-- and he commanded that somewhat should be given to her to eate.* So now shee desired, they would *give her somewhat to EAT.* It being demanded what? Shee would they should give her *some broiled fish.* Which was a strange expression to them, from her, that had not eat a crumme of bread, or other meat, in 76. dayes; nor so much as wet her lips for the last four or five dayes. But shee speaking with such *power* and evidence, they beleeved. Fish was got, and broild, and brought to her: and shee with joy in the Lord, did eat of it heartily before them. And said; *Shee did eat it, because Jesus Christ had sweetened it before: Therefore* shee said, *shee found as much savour, and satisfaction, and delight in it, as if shee had all the dainties and delights in the world in one:* So was this unto her.

Having eaten, and been refreshed, and blessed the Lord; (not finding the least distemper or inconvenience at all thereby;) Then shee called for her *cloathes*, (who had not been able to *arise*, no nor to hold up her head any while in the bed, since

since the sixt of *Aprill* to this 11th of *June*, being 66. dayes:) Her *cloaths* being given her, shee put them on, and *arose*, and *stood* on her feet, and *sate down* in the Chamber, joyfull in the Lord, receiving no hurt thereby. When shee cald for the *Fish*, (as shee said,) shee had this apprehension cast into her: *Thou hast fasted long; thou shalt fast no longer; it was but to make my power known to the sons of men, what I have done, and what I can doe.* (2 Cor. 12. 9.)

Thus the Lord gave a *prolonging* of her life, by *Faith* in the Name of *Jesus Christ of* Nazareth. Thus by *faith* shee did *Eat*, and *Arise*; and beleeved she should *Walk* also. The *two* former shee did that instant *June* 11. The *third* was reserv'd to try her and others, till the Lord should see fittest.

[Abont the same time of *June* beforesaid, the *Relator* heard of one *H.T.* that then had great enjoyments of God, and could not take in a crumme or sip of the creatures, for full *six dayes* together; yet being in bodily health. It being beleeved by many good people, the *Relator* desired to speak with the *party*, who is of *approved godlines*; and did; and was certified thereby of the truth thereof, *viz.* from *Jun.* 9. the end, till the beginning of *Jun.* 16. 1647. And that both in that time, and before, *the Lord had given in severall discoveries of things to come.* Some particulars whereof were then related, (*viz. Jun.* 19.) It seemed strange to him. Yet he durst not then reject it, being related in a tender modest manner, *exalting God* therein. Since this he hath recalled.

1. That

1. *That* its *no* where ſaid in *Scripture*, that Prophecy, or Miracles, or Knowledge are ceaſed.

2. That Mr *Fox* in the *Book* of *Martyrs*, cites many *Miracles* wrought, and *Prophecies* uttered, both in the *firſt hundred* of yeeres after the Apoſtles, and in the *ſecond, third, fourth, fifth*, and ſo on to his time. The like do *Euſebius*, *Socrates*, and other Eccleſiaſticall approved Authors, unto their times. Mr *Fox* cites *Prophecies* of late times, revealed to *John Hus*, to *Martin Luther*, yea and to *himſelfe*. Beſides other experiences he hath known of.

3. He hath weighed ſeverall *Scriptures*, that ſeem to hold out ſuch things; as, *Job.* 16. 8. 13. *I will ſend the Comforter, and he ſhall convince of ſin, of righteouſneſſe, &c.*—*And he will ſhew you things to come:* and *Act.* 11. 28. *Act.* 21. 11. 9. *Agabus*, and *Philips daughters* prophecied, *Act.* 2. 13. 16, 17.—33. 38, 39. with *Joh.* 7. 38. 1 *Cor.* 12. 8. 10. 28. 31. 1 *Cor.* 14. 1. &c. Hence he feared to judge or ſpeak ill of what he knew not, and had no experience of in himſelfe: But rather judged, he ſhould *try the Spirits whether they are of God, becauſe falſe Prophets are in the world*, 1 Joh. 4. 1. Rev. 2. 2. And ſhould admire the Lord in his grace to worthles wormes: and ſhould *pray* for the accompliſhment of the aforeſaid *Scriptures*; as the *Diſciples* prayed thus; *Now Lord, behold their threatnings, and grant to thy ſervants, that with all boldnes they may ſpeak thy word;* (the meanes thereof followeth,) *by ſtretching forth thy hand to heal: and that ſignes and wonders may be done*

done by the Name (or power) *of thy holy childe Jesus*, Act. 4. 29, 30. & *Luk.* 17. 5, 6.]

To return: M^ris *Sarah Wight* arose from bed, and sate up daily, from *June* 11. till the 25. being *Midsommer quarter* day. Yet shee remained weak. Her *Mother* and her selfe before *Jun.* 25, defired that such as had *sought* the Lord for her, might solemnly *Praise the Lord with her*, for so answering prayer, for her soule and body. It was concluded to be *Jun.* 26. When, behold, the Lord gives in the *third mercy* before beleeved and hoped for, the very day foregoing it; that their mouths might be the more fild with the High Praises of God, *for* "this addition, *viz.* that by Faith shee was strengthened, (as before to *eat*, and to *Arise*: so) now "to *WALK*. And thus it was, (as her selfe related it the same day, *viz. Jun.* 25. 1647.) The night before it, shee was very ill, till about two in the morning. Then was it hinted into her spirit, that formerly the Lord had promised to her, that shee should *Arise*, and *Walk* and *eat*: And as he had performed two of them, in causing her to *ARISE*, and to *EAT*; so now he was to fulfill the Other, in causing her to *WALK*. Then severall *Scriptures* were brought in to her, with *life and power*: amongst others, these; *Act.* 3. 6. *Peter* said to the Cripple, *In the Name of Jesus Christ of* Nazareth, *arise and walk: and immediately he received strength; and stood and walked, and praised God.*

Another was *Joh.* 5. 8. *Jesus said to the man at the*

the Pool, Rise and walk: and immediately the man was made whole, and walked. Another was *Dan.* 10. 17-19. *When Daniel was weak, one from God touched him, and said, O man greatly beloved, feare not, Peace be unto thee; Be strong, yea be strong.* He was weak in Spirit, and in body; and here it is twice said, *Be strong:* and now he was strengthened in body as well as in spirit; *and he said, Let my Lord speak, for thou hast strengthened me.*

Another place was, *Cantic.* 2. 10, 11. *Rise up my love, my faire one, and come away. For the winter is past.* (With this Paraphrase) The *winter* of afflictions, and temptations is past; and the *summer* of joy and consolation is come: and the Sunne of righteousnesse is risen, which makes it a *summer* indeed.

The last place hinted in, was *Ephes.* 3. 16. *That he would grant, according to the riches of his Glory, to be strengthened with might by his Spirit, in the inner man.* This (said shee, in relating it in the morning,) was spoke to me; and I did beleeve it was so absolutely. And as *Daniel* was strengthened immediately; *So was I strengthened immediately:* and was vile, and would be more vile in mine own eyes, that the Lord alone may be exalted.

Thus shee told her Mother, and another Christian friend: and said shee had received strength.

Having declared this, with joy in the Lord, in the morning, *Jun.* 25, being *Midsummer day*, 1647. then shee her selfe opened her *head* and kombed it: which

which shee durst not suffer to be done the day before, no nor for about twenty-four weeks before; because it was so exceeding weak and ill, through her so beating it in her former terror, that shee feared it would not hold well together, if it were opened: and of late shee had not bodily strength to do it, till that morning. And now, having dressed it, shee neither fainted, nor got cold thereby: but desiring her Mother, with the Maid, to *call on the Lord, who is worthy to be praised*; shee got up immediately, and *stood* on her feet, *and WALKED, Praising the Lord.* Shee not having walked, nor had so much bodily strength, in *fourscore* dayes before: namely, not since that *sixt* of *Aprill* beforesaid.

Thus the Lord the more fitted her for rendring *Praise* to his Name the day following: And hereby he gave in to her friends, greater encouragement, and the more occasion of *High Praises* to our God.

Jun. 26. the day appointed thereto being come, there met together Mr *Barker* Minister in *Garlick hill London*, and the *Relator*, Mr *Sprig*, Mr *Brag*, and Mr *Isaac Knight*, lately of *Holland*, with many other Christian friends, to *magnifie* the Lord with them. It was a sweet and joyfull day to many there assembled: Much of God was seen therein.

The Party walked down, from an upper, to a middle-roome, the place prepared for the dutie; shee being veiled; the Lord having made her the more low in her own eyes, and having the more melted

melted and humbled her soul, by the greatnes of his goodnes towards such an one: (which frame, the Lord continue to the end.)

The Occasion of the meeting was declared; Many of the most materiall of the former passages of the Lords speciall providence, being related, in a way to exalt the *LORD* alone, and not a worthlesse *Creature.*

Praises were then rendred to the *Name of the Lord*, which *is exalted* * *above all blessing and Praise.* * Neh. 9. 5. In speciall with respect to this mercy, to soule and body: and to the Glorious *Attributes* of God, manifested herein.

Some Instructions were also given, for some direction and furtherance herein, both to the *Party* her selfe, and to her *Mother*, and to *all* present. Amongst others, some from 2 *Chron.* 32. 25. *But Hezekiah rendred not againe, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him.*

Whence was observed:

1. *That the mercies of God, require rendrings unto God:* rendring the glory thereof to him.

2. That *the measure of rendring back, that the Lord looks should be endeavoured, is, according to the benefit done to them.*

3. That *all neglect of thanks or rendring againe, springs from pride*, or the lifting up of the heart, thats the root.

4. That *the Lords choice servants, are very subject*

to

the fearefull sinnes of pride and unthankefulnesse.]

5. That *the wrath of God is against* [*pride and unthankefulnes:* The Lord takes it heavily, when his people walk [*proudly or*] unthankfully. The *first* was then insisted upon, which being opened, confirmed, and applied; and Praises further rendred, with prayer suitable: there was then a time of bodily refreshing in a cheerfull manner, after the middle of the day, *eating* and *drinking* of what was *sweet* and *pleasant*: [a] (Neh. 8. 10.) that it might *not* be as a *day of Fasting*. (b Joel 2. 12. 14.) This was but short, and moderate; that it might be no hinderance, but rather a furtherance to the main work then intended. Having eaten, and blessed the Lord; further *Instructions* were given from the words of our Lord Jesus to his owne Disciples, in Luke 10. 20. *In this rejoyce not that the Spirits are made subject to you: but rather rejoyce, that your Names are written in Heaven.* Where is held out to us:

1. That *evil Spirits have been made subject to Christs Disciples.* [and so they shall be, c *Mar.* 16. 17. d 1 *Cor.* 6. 3.]

2. That *the Prime cause of rejoycing is, that one knows, his Name is written in Heaven.* He is *known* there what he is, he is of *esteem* there, hee hath *interest* there, and happinesse there.

3. That *even the Disciples of Jesus Christ, are prone to be carnall* or fleshly *in rejoycing: and not so spirituall as is meet.*

Praises (with prayer) again and again being rendred in the Name of Jesus Christ; and those for whom nothing is prepared, being remembred (Neh. 8. 10.) and *Conclusion* being made, the Assembly in convenient time was dismissed, many being greatly refreshed in the Lord, who had thus exalted his great and glorious Name, in causing *LIGHT, thus to shine out of DARKNESS*, restoring her soul from so deep despair: and thus *wonderfully raising up her body*, that had been long, to the eye of reason, ready to see *corruption*. And as her *Brother* Mr *Jonathan Vaughan*, before her *souls entertainement*, had writ from *Oxford*, confidently, that *Jesus Christ would deliver her*: (as is touched before in *pag.* 5.) So he having been brought to *London* by a good providence just at that time, to see it done, (as *pag.* 25. and 29.) when he was returned to *Oxford* before the end of *April* 1647. He writ thence, *That he made no doubt, but the Lord would restore her body also to its perfect health*; though then it drew neer to death: His words were these:

Most dear Mother, I am constrained to confess with thankfulnesse, that it was an Almighty Providence, indulgent to me, which brought me home to you in a most seasonable and acceptable time: in which I have both heard and seen the goings forth of the Lord towards my choice and precious Sister, to be in love, mercy, and peace. The strong man is dispossessed by a stronger, Christ (the hope of Glory,) now residing in her. I make no doubt, but the Great Physician, the

good Samaritan, who hath poured out into her wounded Conscience his wine and oyle; will restore her body to its perfect health: whereby shee may be able in the land of the living to declare the Riches of the free Grace and love of God, to poor sinners. I came safe to Oxford, *I praise God, &c.*]

June 30. being the *Monethly Fast-day*, she went to *Great Allhallows* London, (it being neer *Lawrence Pountney*,) and heard *Mr Jo. Simpson* there, [he having known her soul in adversity, was desired to have helped there in the *Day* of Praises; but was hindered by his Preaching that day elsewhere; *Mr Prime* the Minister of *Lawrence Pountney* had an impediment, that hindered him also, where he was desired. [After the *Fast-days* Sermons were ended, her heart was drawn out to goe to two women, that were in deepe despaire, for refreshing them by the comforts she had received, being greatly affected with their sad conditions: And the day following, being *July* 1. she so went, to another woman in like condition: (one of the former women, and this, having been with her severall times of late, since her soul was comforted:) By speaking much to them, and by going so farre, (about a mile (to and fro) this day, and about as farre the day before,) shee was much wearied and spent; so that her body was in some weakenesse, for some dayes after. And this was the more encreased by the resortings to her daily, of many in *London*,

don, who would draw out expressions from her, to her further spending of her small strength. Hence, that shee might bee the more *retired*, and recover strength, for further service among the little ones, that are afflicted, &c. her tender *Mother* hath procured for her a place in the Countrey neer a friend there, a few miles distant from *London*. *The LORD hath given her to enjoy much of himself in the City: as much may he give, hath he given her in the Countrey. We cannot leave her better, then in these enjoyments, which are a Christians ALL IN ALL.*

Before that her retire into the Countrey, the night before *July* 4. which was the *First day of the week*, called *the Lords day*, (it being but three dayes before her removall into the Countrey,) shee had a *Dream* or Vision, which left so deep an impression on her Spirit, that after she arose, she wrote it down, and related it to her *Mother*, and to the *Maid*; by whom the *Relator* hearing of it, asked her about it, and desired to see the writing: The substance of it was this:

On Saturday-night last, I was in a Dream, in great terror, and so quaked, that the bed did shake under me. I so wept, that my face was wet, when I awoke. I apprehended my self violently hurried down a very steep hill; and being therewith terrified, it was darted into me presently, that it was the Hill where the swine that were possessed with Legion, ran down violently into the Sea, that was at bottome of that steep place. And as I was thus hurrying down the same, I saw as

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I apprehended Horſes, red and white, and black, and of ſome other colour, were running down before me. And being thus carried downe a great way, and through the depth of it and darknes that was, I could ſee no bottom of it; being overcome thereby, I cryed out to God, Lord help, I periſh, I periſh; I am not able I am not able to go down it. *And wept. A voice preſently anſwered me,* I am able to carry thee upon Eagles wings. (a Ex. 19. 4.) *And inſtantly one like the appearance of a man, (but the Glory of him was ſo great, I cannot expreſs it; he) came, and took me in his armes, and carried me down to the bottom of the hill. And then he ſaid to me concerning the appearance of the* b *Horſes, that were hurried down before me;* Theſe are all thy ſpiritual enemies; and I have trampled them under my feet c. *And then he carried me in his armes up to the top of the hill: and then, and not till then, he told me the reaſon why he carried me, firſt down to the bottom of the hill, ſaying;* I could have carried thee at firſt to the top, and not to the bottome: but thus I did, that thou maiſt prize the mercy the more, in delivering thee from the lowermoſt hell: and that thou maiſt prize Heaven the more. *And he further ſaid,* I have gone before thee, and have made crooked places ſtraight before thee, and have broken in pieces the gates of braſſe, and have cut in ſunder the barrs of iron: I have done it for thee. *He that carried me, and ſpake thus to me,*

b As good Angels are ſent to and fro, *Zach.* 1. 8. 10. So bad ones go to and fro in the earth. *Iob* 1. 7. 1 *Pet.* 5. 8.

c *Rom.* 16. 20.

was so glorious, that its beyond what I can expresse. Upon this I awoke, my cheeks being wet with weeping. And considering and musing about this; immediately this was brought to mind: Wherein have I made thee accepted? Is it not in my beloved Son, in w..om my soul delighteth? (*Mat.*3.17.*Eph.*1.6.)

The glory of this was so great, she could not tell how to set it forth: and then was it brought to minde, that it is called in the Scripture, *Riches of Glory*, Ephes.1.18. *Riches of his Glory*, Eph.3.16. *Glory of his Grace*, Eph.1.6. *Riches of his Grace*, Eph.1.7. *Exceeding riches of his grace*, Ephes.2.7. In the morning she caused *Hannah Gay*, the Maid that attended on her, to turn to the places, and to read them.

The *Relation* hereof was taken as is before-said, the 7th of *July*, 1647. being the day of her going from *London* into the *Countrey*, (to High-gate,) to be the more retired, that here was daily tyred or wearied out, by many, especially afflicted ones in spirit, that daily resorted to her. (An honoured friend, that would not be named, affording her the courtesie of the Coach, for her better conveyance.)

The LORD having thus far carried on his owne glorious work in an *Earthen Vessel*, and brought things to such a sweet period; wee may *Conclude* with joy in the Lord; having heard herein of his so notable and marvellous a work: of one he hath *brought from the jawes of hell, to the*

joyes

joyes of Heaven: from such Terrors (so occasioned) to such *perfecting of praise, out of the mouth of a Babe*: enabling such an one now, so to improve and make use of the *holy Scriptures*, to despairing souls, and other waies. Raising up not onely her soul, but her body also so wonderfully, by FAITH in his Son.

And now, *Is this nothing to you, O ye that pass by*, you that read, or that stand, or sit by? Is there nothing that the Lord hereby speaks to your heart? *Mic.* 6. 9. *The LORDS voice cryeth to the Citie, and the Man of Wisdom shall see thy Name: hear ye the Rod, and Who hath appointed it.* Hath the *Rod* a *voice?* Doth the *rod* of affliction speak to thee? Dost thou hear what it saith? And doth this *Work of Gods wisdom and mercy speak nothing to thy soul?* If thou wouldst desire to make the best *use* thereof, but seest, thou art *not such a man or woman of Wisdom*, as to *see* and *hear* so fully as thou desirest what it may speak to thee; *What honey may drop to thee out of this Rock*: And therefore thou desirest to be helped herein, *What benefit may come to us from this consideration?*

Ans. Much every manner of way, if the Lord will please by his Spirit to put an edge to it, and to set it home to our hearts with a strong hand.

1 *Use.* Seing the *Works of God declare his Glory*, and are for our edifying, as truly, and as well, as any other Ordinance, as *Psal.* 19. 1. *Psal.* 8. 3, 4. *Psal.* 145. 5, 6, 7, 10.) [I say not, as much as the

word, *Psal.* 138. 2. but as truly, and so *as Well* as it, *Psal.* 19. 1---7,8. *Rom.* 1. 16. 20. *Act.* 14. 17. *Act.* 17. 26,24. 27. *Act.* 8. 4,5,6,7. *Act.* 10. 35. 42.]

1. That therefore, the Lords speciall works, *the workings of his Holy Spirit*, being honorable and majesticall, *are to be sought out* (as most precious things) *of all that have pleasure* or *delight in them*, *Psal.* 111. 2,3. Seing *he hath done them to be remembred*; Why then is there a slackness in any of us, (who professe we delight in God and love him,) to search out such speciall works as these, when we hear some hint of them? Thus robbing *God* of that *honour*, and our *selves* of that *good*, that might have accrued thereby: and shewing our selves like the *bruttish man*, Psal. 92. 5, 6. Psal. 28. 4, 5. Isa. 26. 11.

2. *Vse, That We think not strange if We hear of some in deep despair*, and *judge not hardly* of such, as speak great things against themselves: but rather judge, what a *burden* is the least sin, if it be *felt* as tis indeed? This is the *fruit* of sin: such may bee neerer the enjoyment of mercy, then *sinners* in *Zion*, that are *at ease*: and then *careless Daughters*, *Isa.* 32. 9. 11. *Isa.* 33. 7. *Psal.* 73. 3, 4. 14, 15.

3. *Vse.* To be a *Caution*, and as a *Warning-Piece* both to all *Superiours* and *Inferiours*. 1. To all *Superiours*; whether *Husbands*, *Parents*, *Masters*, or any *Officers* in *State* or *Church*, to beware of *urging any*, by any means, *to doe*, speake, subscribe, *or say any thing against their Conscience*, *or with a doubting*

ting *Conscience*: though themselves are perswaded of the lawfulnesse of the thing, as it was with her superiour: but yet as you have heard *(pag.7.)* this was one of the first chief occasions of this so terrible a condition to this lately afflicted handmaid, for divers yeeres, and was no small occasion of trouble to the said superiour afterwards.

2. *Branch.* The like *Caution* it may be also, *to all Inferiours*, to *wives*, to *children*, to *servants*, *flock*, and *subjects*; against fearing *man*, that shall *dye*, more then the *living God*: and obeying man, rather then God, by doing, speaking, or acting of any thing, to please men; that the word or conscience shew, to be displeasing to God. Lest for your so doing, your terrors and punishment, may be as great, or greater then those of this hand-maid, for the like offence: Yea *lest God tear you in pieces, and there be none to deliver you*, Psal. 50.22. and lest both you and your Commander repent, when it is too late.

I heard of a Maid in *Suffolk*, whose *Parents* feared she should grow too pure and precise: and on a *Lords day* evening, the *Mother* bid her do some work: which *she* judging unlawfull, (or at least doubting of,) *entreated to be spared in it*; but her *Father* threatning to beat her, *she did it*, and the next morning she kept her bed; and so did shee many weeks together upon it; being terrified in *Conscience, for her preferring man before God:* being unfit for work, it repented her Parents, and her selfe

selfe too, too late: I never could hear that she got any comfort.

Also a *young Gentleman*, being a scholar, of whose deep despairing of ever being saved, and of his strong perswasion that he should be damned, Master *Case*, Master *Whitakers*, Master *Chr. Love*, and the *Relator*, with many other Preachers and Christians, had notice, and sad observation. His *Father* a Gentleman in the Countrey, brought him up to *London* to procure some to speak to him, and to pray for him, having him present with them. This Christian duty was solemnly performed by those before-named, and by others, in several solemn *daies of Fasting and Prayer*. The beginning and chief *first moving cause* of those so sad perswasions was, *because of the Oaths and Subscriptions imposed by the Governours in the University, which he submitted to* (with the multitude that stuck not at them,) *though he had his Conscience warning him; yet thus doubtingly, or against his Conscience, he yeilded to the Ordinances of his Superiours. But his thus doing brought great sorrow on his own soul, and on his Parents and friends, that sympathized with him.* Amongst others, the *Relator* could more *sympathize* herein, then many others, in regard himselfe had been much afflicted in Spirit, for his *University Oaths* and *Subscriptions*: *and yet had found that though his sin abounded therein,* (it being done with a staggering, (or worse, with a reluctating) Conscience,) *yet the* [n] *Grace of God*

had the more abounded, and been magnified *towards him*, in manifesting that he had forgiven so foul and haynous sins. (ⁿ *Rom.* 5. 20.)

After all meanes used with this young *Gentleman*, many severall dales, he returned home more wounded and terrified; because so *many* had taken so *much* pains with him, and he was *no whit better*; and therefore *far the worse* in his account; as he shew'd after his returne home, in many sad Letters, in black lines, to the *Relator*; and *because he could write no other language, but the language of hell*, (as he said) *he therefore would cease to weary him with it*. And so he ceased writing. And although since that time, the Lord hath given him hopes of his love in pardoning his sins, and transgressions; yet these sad *examples*, (and many moe of like nature that might be produced,) may suffice for a *Warning to Heads and Governours in Universities, and Corporations*; and to all *Magistrates, Officers, Masters, Husbands, and Parents, all Superiors* whatsoever; to beware of *laying on heavie burdens, by* °*Oaths, Subscriptions*, or *Commands*, on any persons; whose *Consciences* when they are *distressed*, they are never able to relieve or *release, from Hellish continual fears and torments*. (Psal. 50. 22. Matth. 27. 3, 4.)

And for all Persons, to *keep the*

° Seeing OATHS should be given and taken only in such *cases*, and in such *rite* and *forme*, as is warranted by the word of God (viz. *in truth righteousnesse*, and *judgement*, Ier. 4. 2. Revel. 10. 5, 6 *To be an end of all strife*, Hebrewes 6. 16.) be-

cause

cause of Oaths (so frequent not warranted) *this land mourneth.* Ier. 23. 10. Oh that Reformation were herein, as in all things else!

the heart and Conscience, [a] *above all keeping; Fearing God, above all* [a] Prov. 4. 23. *Hebrew.* Luk. 12. 4, 5. Act. 5. 29. Luk. 14. 26, 27. 2 Tim. 4. 12, 13. Heb. 10. 26, 27.)

Fiftly, Learn hence to *fly Censuring* the most vile and *desparate* of all sinners. Say not, *they are Reprobates*, though they are *damn'd already* in their own perswasion; as this Party was. So was Mrs. *Honywood*, Mrs. *Drake*, &c. and yet obtained mercie.

Sixtly, Be not *weary* therefore of using all good *means* for help to such as are hopeless and desparate as these parties were. The Lord may come in the *last hour*. *He is not weary nor* [b] *faint in seeking your good daily.* ([b] Isa. 40. 28.) However you [c] labour the love is accepted of the Lord. ([c] 1 Cor. 15. 58.)

Seventhly, Limit not the *Holy One of Israel* to *any outward means whatsoever*; seeing he gave this Party Faith and glorious joy in himself, when she "was struck *deaf and blind*; that till that deafness "was as one in hell already. But rather believe the "Proverb, Jehovah ijreh, *Jehovah will be seen in the Mount.* (Gen. 22. 14.)

Eightly, Exalt the Lord the Creator [e] alone, and not the Creature: Say not, *What a one is shee?* But *What a* [f] *God is he?* in all reading, or speaking, of her, or to her. For the Lord is jealous of his glory, and will not [g] give it to an image of him.

[e] Isa. 2. 22. Psal. 8. 1. 2. Act. 3. 12. [f] Psal. 113. [g] Isa. 42. 8.

Ninthly

Ninthly, Behold here, what's the *most effectuall meanes of humbling* the heart and melting it; and of furthering *faith* and *love*; and whats the *greatest support* and comfort in the greatest troubles and burdens about sin: namely, *the discovery of the abundant* [h] *Grace of God in justifying the ungodly in giving his own Son to reconcile his enemies*; *and the love* [k] *of Christ, who dyed for us were in our sins, and had no thing in us that is lovely, that yet he so loved us, as that he gave himself for us.*

h Eph. 2. 4. Rom. 4. 5. 1 Ro. 5. 6. 10. Isa. 53. 5.
k Eph. 3. 18. Eph. 5. 25. Ezek. 16. 6. 8.

Tenthly, and lastly, Let all such as read or heare these wonderfull dealings of the Lord herein, *Consider how it is with their own soules.*

First, If the Lord hath sealed thee by his Spirit to the day of Redemption: in the Spirit magnifie God, and feed on him, and on his Sons love daily, in the Gospel promises and priviledges: And *the more thou hast received, be the more humble* [l], *and thankfull to God, and serviceable to him in* [m] *the Power of his Son; and the more pittifull, and tender to others* [n], *considering thy selfe.*

l 1 Cor. 4. 7.
m Ps. 116. 12.
n Tit. 3. 2. 3.
o Gal. 6. 1.

Secondly, If thou hast no experience of such kinds of speakings of the Spirit to thee, or of such maner or measure of Faith as here is mentioned; (both of which the *Relator* wanting, waits for;) 1. *Do not decry, or cry down what thou knowest not.* 2. *Envy not others.* 3. *Be not dejected, because more is given to others, then to thee: But blesse the Lord in his*

his various dispensations, that best knowes what
kinde and measure is meetest for all, (Mat. 25. 15.
Eph. 4.7--16.4.) Pray for more pouring out of his
Spirit, upon his sons and daughters, as he hath pro-
mised to do in the last dayes. (Act. 2. 17. 33. 38. 39.
Joh. 7. 38, 39.

Thirdly, If thou art of a sorrowfull spirit, by
reason of sin; fearing, because it is so and so with thee,
that there never was an effectuall work upon thy
heart; finding such a power of sinne and corruption,
such dulnes, coldnes, hardnes of heart, laziness, sli-
thines, pride, self-ishnes, or the like baseneses. Look
not thou so much backward, in toiling to make up
the former worke, and still questioning about it, and
how bad thou hast been, and art since; as forward, at
that abundant GRACE herein magnified and AD-
VANCED to them that yet are a far off, Without
God, ungodly, enemies to him, to unfitted, unprepar-
ed, to the CHIEFEST OF SINNERS.

Fourthly, If thou hast desires after full enjoyment
of Jesus Christ, and some hopes that he is thine; but
no assurance of it; Blesse the Lord, and be thankfull
to him, that hath done so much for thee, that did
more desire sin and vanity. But rest not in such de-
sires, but seek and presse hard for assurance.

And lastly, If thou hast long sought and waited for
assurance that Christ is thine, and yet hast not attain'd
it: 1. Beware of murmuring and quarrelling at
gainst God, and by this Example, seeing how grievous
to her son that murmuring hath been. 2. Despair not
becaus

because she obtain'd mercy, that was so deep in that sin. 3. *Wait humbly and patiently on the Lord, that hides himself, that thou maist still seek, and the more prize his mercy, when at last he shal manifest it to thy soule.* For therefore will the LORD wait, that hee may be gracious to you: and therefore will hee bee exalted, that hee may have mercy upon you: For the LORD is a God of judgement. *BLESSED are all they that wait for him,* Isa. 30.18. A power to wait, is also from him that bids you wait, and promiseth, that *they that murmured, shall learn doctrine,* (Isa.29.24.) And to *put his law in our heart,* Heb. 8.10. Namely, to enable us, to what hee commands us. *THE GOD OF ALL GRACE, perfect the good work he hath begun in thee;* (Phil.1.6.) To him be all glory by Christ Jesus,* to - the age of ages, [*Eph.*3.21. **Greek.*] AMEN.

From July 7. *till the end of* Septemb. 1647. *she remained at* High-gate, *hoping then to returne to* LONDON: *having eaten no bread nor flesh at all, since* March *last*; *and but very little of any other sustenance, through the Weakness of her stomach: and yet looks as well as formerly: At the writing hereof, in this second Edition,* September 27. 1647. H. J.

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